THE CHURCHMAN.

THE CHURCH OF THE LIVING GOD, THE PILLAR AND GROUND OF THE TRUTH.—1 *Tim.* iii. 15.

VOL. II. No. 36. NEW-YORK, SATURDAY, NOVEMBER 24, 1832. WHOLE NUMBER, 88.

For the Churchman.

RELIGION! source of every bliss,
The Christian finds in thee
A haven where to anchor safe
From toil and misery.

Thy sacred influence calms the soul,
Bids every passion cease;
"Thy ways are ways of pleasantness,
And all thy paths are peace."

Thrice happy they who early feel
Thy sacred truths divine;
In vain may clouds of sorrow rise,—
Still light for them will shine.

Thy erring servant, LORD, forgive,
My spirit waits for thee,
The flesh is weak and needs thy grace,
From sin to set it free.

O from my dark benighted soul
The snares of error take;
Dispel the gloom that casts me down,
That I to hope may wake.

A. E.

For the Churchman.

AN OFFERING OF AFFECTIONATE RESPECT,

To the memory of L. S. Waddell; who died at New-York, Nov. 17, 1832.

GENTLY awake the chords of wo,
Let mournful numbers softly flow.
Affection deep the tear must shed,
For him now number'd with the dead:
But let it flow in current still
Submissive to the ALMIGHTY'S will.
And as its damps bedew the bier,
Remember we *but* dust lies here.
Nor let bereaved affection say
Untimely he was snatch'd away.

Untimely? Not if life is given
Alone to fit the soul for heaven:
To seek, and find, the narrow way
The Saviour trod, to cast away
The pride of life, ambition's dream:
To stem seductive pleasure's stream,
Thirsting for knowledge, but to show
He counted *man's* best wisdom low:
When youth's warm blood was flowing free
Unspotted 'midst the world to be;
In *all* his GOD to glorify,
For this to *live*, for this to die:
All this was done: who then can say
Our friend's untimely pass'd away?

Oh! let our sorrows chasten'd be:
Rejoicing our sweet friend is free,—
For ever free, from earthly thrall,
Where he who firmest stands *may* fall.
Time's fleeting course *must* soon unite
The pious dead in realms of light;
Then GOD'S (to us) mysterious way
Be manifest in blazon'd ray,
Where he from earthly altars riven,
Shall serve with angel bands in heaven.

M. A. W.

BIOGRAPHY.

——— Some there are,
By their good works exalted, lofty minds
And meditative, authors of delight
And happiness, which to the end of time
Will live, and spread, and kindle.

LIFE AND WRITINGS OF ARCHDEACON DAUBENY.

[Continued from page 345.]

FOR several years after his return to England, Mr. Daubeny was eagerly engaged in promoting a scheme which originated with himself, for erecting a *free church* in the city of Bath, where accommodation for the lower classes was greatly wanted. After inviting the attention of the public by a series of letters which he inserted in the newspapers, he preached his first sermon on this subject at Queen Square Chapel, which so deeply interested his hearers, that £1200 were immediately subscribed. Stimulated by such encouragement, he continued indefatigable in promoting this pious work, drawing all the plans, and closely superintending every arrangement, till, in 1795, the foundation was laid under the most promising circumstances. Three years afterward this handsome building, containing free sittings for 1360 individuals, exclusive of the galleries, was consecrated by Dr. Moss, Bishop of Bath and Wells, and called Christ Church. Thus he had the supreme satisfaction of building the first free church that ever was erected in England, and of officiating therein for fifteen years; while the success with which this example has been followed in many parts of the kingdom was the highest gratification to his mind as long as he lived.

We purposely omit the record of his literary labors, which will be considered afterward, in order that we may give a connected view of his patriotic exertions as a friend of the poor and of the Church. In 1804, he was appointed to the archdeaconry of Sarum by Dr. Douglas, bishop of that diocese; an appointment which conferred upon him more ample means and opportunities, of promoting the good cause that was never absent from his heart. After a short interval he built and endowed an asylum and school in his parish of North Bradley. The former was for the reception of a certain number of aged persons of good character and rather above the lower classes, who were comfortably accommodated, receiving each an allowance of four shillings per week, beside having a piece of garden ground. The latter was calculated for thirty regular day scholars, and double this number of Sunday pupils, under a mistress, who was accommodated with a residence in the asylum, and rewarded with a fixed salary. The original endowment and building expenses amounted to £3000; and the vicar bequeathed £2000 consols in further aid of this excellent institution and some other local charities. The temporalities are vested in the warden and fellows of Winchester College, subject to certain regulations; one of which is, that the whole establishment shall be placed exclusively under the direction of the vicar, or, in his absence, of the resident curate.

His next undertaking was the erection of an additional church in the parish of North Bradley, the great extent of which rendered it extremely inconvenient for many of the people to attend divine worship. His exertions in this instance were seconded by the Warden and Fellows of Winchester, the present Archbishop of Canterbury, and the Bishops Barrington, Tomline, and Fisher. The whole expense, including a house for the minister, was £12,600, of which Dr. Daubeny contributed about one-third from his private funds. The church was finished in 1826; the chancel and altar, which, with the other ornamental parts of the interior, are of carved stone, being designed by the archdeacon himself. The building was calculated to hold 700 persons, 350 of whom were provided with free sittings.

"It is a perfect picture, built in the most beautiful style of Gothic architecture, on the summit of a hill, in the midst of the most enchanting landscape; looking down with an air of protection upon the hamlet that is scattered at irregular intervals below it, and completely isolated from every other object, it forms an object on which the eye of the most fastidious critic may repose with transport.—'It is my legacy,' said he, after the consecration was over, 'to the Church of England!'—The plate for the communion was presented by the archdeacon. Some months previous to the completion of the church he was so severely attacked with illness that his recovery was deemed hopeless. Acquainted with the opinion of his medical friends, he betook himself to the settlement of his affairs, and particularly every thing relating to the new erection. 'Let the communion vessels be as handsome as they can be made, but *plated*. I have always condemned those who have placed unnecessary temptations in the path of their fellow mortals, and I am earnest that the last act of my life should not hold out to others any inducement to sin.'"

Before we conclude the personal history of the archdeacon we shall copy a few observations from the work of an author who appears to have had a good opportunity of becoming acquainted with his habits and manners.

"In conversation he is reserved; and there may be some truth in the remark that he does not possess the knack of talking; but the few observations which fall from him are those of a man who has read much and thought more. He is cautious and rather unwilling to form fresh acquaintances; and is accused, I think most unjustly, of hanging back from the younger clergy. I say unjustly, because I have heard those whom distance placed beyond the sphere of his action, and others whom fanaticism had blinded to his worth, term him a 'haughty dignitary' and a 'high priest,' &c.; but, during a residence in his own immediate neighborhood, I had reiterated proofs of the kindness and courtesy of his manner to his younger brethren in the ministry;—how ready he was at all times to afford them, not only his advice, but his able and unwearied assistance, and, if circumstances required it, his personal support. His circle of private friends is small. I remember his saying once to me, 'There is not in England a great deal of society in which a clergyman, that is, I mean a clergyman who is alive to the duties of his holy calling, and mindful of the sacredness and separation of his profession, can with propriety mingle.' The archdeacon is above the middle height, erect, rather stout, and manly in appearance; his eye is keen and penetrating; his air that of an inflexibly honest and determined character. His manner is a happy mixture of dignity and benevolence; while the leading features of his character appear to be great simplicity of heart, combined with the most unbending and uncompromising integrity."

We are told by Colonel Daubeny, that, when in his seventy-seventh year, he was accustomed to rise before six o'clock in summer, and about seven in winter; that he usually passed the first half-hour in his garden, where he was wont to sing the morning hymn and other chants with great power and cheerfulness; and that he then went to his devotions and reading. After breakfast he returned to his study, which, except when in the country, he seldom quitted until summoned to dinner. His maxim was that "he could not be idle," and would "not be useless;" that he must work as long as he could, and wished "to die in his harness." In this respect his wish was gratified; he continued busy till the last; and, in the month of July, 1827, he died after a few hours' illness, at the age of fourscore.

We need not remark that so long a life so actively employed produced many literary works; some of which possess a permanent importance, while others, from their subject and temporary purpose, necessarily passed away with the occasion which called them forth. The "Guide to the Church" is unquestionably the ablest and most valuable of his treatises, and taken in connexion with the letters to Sir Richard Hill, written in defence of the views contained in it, will ever occupy a distinguished place among the numerous volumes which have been devoted by the learned of former times to the support of primitive truth and order.

The book now mentioned derived its origin from the unhappy condition in which Dr. Daubeny found the parish of North Bradley when he entered upon his ministry as vicar. Having an accurate view of the constitution of the Church, as a visible society formed by the Redeemer for the best interests of the human race, he could not think it a matter of indifference whether the people placed under his pastoral care used the appointed means of divine grace in a regular way, or whether they wandered into devious paths, where they could not possess the same assurance that the food which they sought was indeed the bread of life. He traced to the remotest period of Christian history the form of the Church of which he was an office-bearer, and proved that, until a comparatively recent date, the word and ordinances of religion had never been administered under any other polity, and therefore he led his readers to conclude that, if their spiritual safety was of any value in their eyes, they ought to adhere to a communion whose principles had descended from the age of the apostles, and whose commission was conveyed to them through a channel which could be distinctly marked. He did not maintain that salvation was not to be had in those voluntary associations of unauthorized teachers who had gained the favor of too many of his parishioners; but he did not conceal his opinion that, as the promises of GOD were made to the Church as constituted by the inspired disciples of his blessed SON, those who withdrew from her prayers and sacraments must trust solely to the "uncovenanted mercies" of heaven.

Dr. Daubeny wrote at the commencement of that revolution, which, after agitating Europe forty years, is not yet completed, but continues to shake the political and religious elements of the nations in the north and in the south. Such doctrines as those to which we have alluded could not therefore fail to be extremely unpopular among a large and very active party, whose interests have never been identified with the maintenance of ancient principles in Church or State. The shout of bigotry was accordingly raised against the vicar of North Bradley, and the usual means were employed to denounce the illiberal notions which he had dared to avow. The Dissenters proclaimed open war, impeached his motives, questioned his learning, and retaliated upon the Establishment the injury which they conceived was aimed at their body in its various forms and interests. Even some of his brethren took the field against him. The more lukewarm satisfied themselves with disavowing all participation in such narrow views, and with indirectly lauding the evangelical tenets of his opponents. The bolder and the more honest met him as an antagonist; and, by endeavoring to place the authority of the Church on a different foundation, asserted the claim of being more faithful and enlightened sons than himself, of that venerable mother whom they all professed to revere.

Some of our readers will remember the controversy on *churchmanship*, if we may use such a term, in which a share was taken by Mr. Overton, of York, who opposed Mr. Daubeny; by Sir Richard Hill, who, in his "Apology for Brotherly Love," took the same side; by Dr. Campbell, of Aberdeen, who attacked Episcopacy in its very principles and authority; and by the late Bishop Skinner, of the same city, who, with great calmness and ability, exposed the false reasoning of the ingenious Principal. The result, indeed, was uniformly in favor of the Church. Nothing could be added to the arguments which Blondell and Salmasius had employed a century and a half before; but these arguments, it is true, were used by Dr. Campbell especially, with as much confidence and hardihood as if they had never been answered, although, it has been justly remarked, they are all founded upon reasons which never occurred to any one as militating against Episcopacy, until a different form of ecclesiastical polity had been actually established. The vicar of North Bradley kept his ground with the firmness and resolution which always distinguish the man who has rested his cause on fixed principle. He answered with meekness, explained with candor, and where he perceived that his reasoning was misapprehended, he resumed the train of thought in a simpler form, marshalled his authorities in a more distinct order, varied his illustration, and by these means connected his premises so closely with his conclusion that his reader found it necessary either to admit the truth which was evolved, or to deny the facts to which it bore a reference. Even when his statements were perverted and caricatured by being covered with a false light, he retained his temper unruffled and his equanimity undisturbed.

Dr. Daubeny was not ignorant that the spirit of the age was unfriendly to the more strict and primitive notions which he thought it incumbent upon him to inculcate. But he consoled himself with the reflection that truth, duty, and the welfare of the Church were combined in the motive which induced him to take up his pen, to check, if possible, the current of latitudinarianism which threatens to sweep away all ancient principles and feelings. And should it be his misfortune, he said, to be writing to a world too much engaged with itself, or too indifferent to the subject he is handling, to give it due attention, he would consider himself as born out of due time; and that his words were not true, only because they were not *seasonable*—a consideration which to a man who has learned that *the truth of* GOD *is of more value than the whole world*, cannot, in the present day, be so much a subject for surprise as it is for regret. He considered it an undertaking worthy of a minister of the Church of England, to rouse Christians from an apparent apathy to a sense of the tremendous danger attendant on that unsettlement of principles, and unsettlement of institutions, which characterize the present revolutionary age; to guard against the desertion of those old and tried paths by which, under GOD, his country had been conducted to the highest national pre-eminence;—and to oppose a barrier to those licentious opinions and irregular practices which, if not counteracted, must terminate in the destruction of our excellent constitution. He exerted himself more especially to expose that specious but most fallacious reasoning on ecclesiastical matters, by which uninformed minds are continually drawn astray from the established road of truth into the by-paths of error and schism.

If such motives forty years ago were considered sufficiently strong to carry a Churchman against the hostile ranks of infidels, fanatics, and latitudinarians, they ought not to be disregarded at present, when the enemy has obtained means of assault which he never before possessed, and has objects in view, perhaps, which never before animated his zeal or his hopes. The day of trouble and rebuke did not appear in the eyes of Dr. Daubeny as the day in which the watchman on the walls of Zion should be silent; on the contrary, in proportion as the strength and devices of the blasphemer were increased, the more resolutely did he display the standard of faith, and invite, with a louder voice, the soldiers of the Cross to rally round the emblems of truth and salvation.

To be continued.

MISSIONS.

BRETHREN, your preacher, during the whole of his episcopacy, has been in the habit of receiving from various parts of the United States, applications for ministerial supply; of the need of which he could not but have a strong conviction; while relief was beyond his power. The prospect has brightened. What with systematic exertions of the people immediately concerned, and an interest taken in their favor by some of the clerical order in visits made for the gathering of congregations, it has happened, that there is the hope of an early organization of our Church, in the vast fields of labor to the west, to the north, and to the south. In all these directions, we have the prospect of extending the branches of the tree, which cannot but cast their shelter and their shade, in the sanctity of Christian morals, and in the consolations of Christian hope.

It would be a mournful contrast, if, in territories submitting to cultivation under labors of emigrants from states in which Christianity is the profession of the inhabitants, the sound of the Gospel should not be heard; and if, in consequence, the progeny of the settlers should be surrendered to the reign of irreligion, perhaps to that of barbarism.

Probably, however, there is no danger of this. On the contrary, if we should be regardless of the spiritual wants of our fellow members of the same communion, the zeal of other bodies of professing Christians may be expected to furnish them with instructers, more or less conforming to the standard of truth in holy Scripture. With us the question is, whether, under the persuasion that our principles are the most agreeable to the integrity of the Christian faith, we shall be the only communion insensible to such claims as those now made on us; and whether, in consequence of our want of zeal and of sympathy in this matter, they shall be exposed to the alternative of being without any public profession, to the manifest depravation of the morals of a rising generation; or else, shall exchange the profession of their ancestors for some other, under which there is, at the least, sensibility to the duty of being regardful of what is strongly set forth in the text, the being agents in the extension of the kingdom of the Redeemer.

Of late years, we have been in the habit of hearing of stupendous exertions, put forth for the extension of the faith of the Gospel beyond the bounds of Christendom; greater, perhaps, than have been known at any period since that of the original publishing of it. We learn also, on unquestionable evidence, that it is now spreading in countries in which it had been hitherto unknown. In these laudable efforts it is easy to discern the interposition of Providence, over-ruling the high-handed measures which had preceded, for the general propagation of infidelity; and educing from them results, the opposite to those which had been contemplated.

In these vast efforts for the Christianizing of the world, it has been the earnest desire of many pious persons among ourselves, to contribute a portion of their bounty; being aware that there can be little proof of our esteem of our ecclesiastical institutions, or of the Christian cause itself, if they have not a sufficient potency to excite to the honorable competition of vieing with other bodies of our fellow Christians, in what ought to be accounted a labor of love by all.

Brethren; in reference to the Society whose funds are expected to be aided by your contributions on this occasion, there are two facts, the statement of which may be hoped to tend materially to the design. There have been already noticed the many solicitations for ministerial aid before the existence of the Society. Since its formation, they have multiplied exceedingly; so as more and more to address to those who take the lead in it, some such entreaty as that made in vision by a man of Macedonia to St. Paul,—"Come and help us."

The knowledge of the existence of such a Society has naturally this effect; and it is painfully felt in the present instance, from an increase in the number of claims, beyond the possibility of their being met: the claimants from every quarter naturally undertaking to judge of the comparative reasonableness of their respective expectations. The amount of supplies has been very far from being in proportion to the exigency.

One cause of this, and it is the other fact contemplated, is, that after the constituting of this Society by the General Convention, there became organized, in several of the states, their peculiar Diocesan Societies, directed to the same object, within their respective bounds. So far as good is accomplished, it is of no consequence by whose agency the same is effected. But when there are taken into view the immense districts in the west, in the north, and in the south; which are not endeavored to be benefited by those partial organizations; setting aside also the debt due to what is beyond the bounds of our civil Union; it is evident, that the said Diocesan Societies, however usefully they may be conducted, detract materially from the means, which would otherwise have been at the command of that constituted by the general voice of our Church.

It being so far deprived of the aids of several expected sources of support, can be compensated for no otherwise, than by concurrent appeals to the beneficence of those, who contribute within their respective bounds.

It is not uncommon, to hear the expression of a difference of opinion, as to the comparative weight of the claims of the domestic and of the foreign departments of the Society. Its constitution has been wisely accommodated to this diversity of views, by submitting to every donor, to which of the branches his gift shall be applied, and if no will on the alternative should be expressed, to the discretion of those who have the management of the whole concern. Although under this circumstance, there will fall the amount of what may be given on the present occasion, yet the Society are entitled to avail themselves of the fact, that they have not been accused of favoring either branch of their trust at the cost of indifference, or of faulty privation, in regard to the other.—BISHOP WHITE'S *Missionary Sermon.*

CHURCH DOCUMENTS.

REPORT ON THE STATE OF THE CHURCH.

[From the Journal of the General Convention.]

MAINE.

There are three Episcopal churches in this State. The services of the Church are also statedly performed in Sacarappa, a village in the town of Westbrook, where it is hoped a church will soon be regularly organized, and received into union with the Convention. There are resident in the State, five Episcopal clergymen. The Rev. Mr. Hilliard resides in Gorham, and has not statedly officiated as a minister of our Church for several years. The Rev. Mr. Clap has recently removed from the State of Vermont, and taken the pastoral charge of Christ Church, Gardiner, with encouraging prospects of usefulness.

The Rev. Mr. Muenscher was instituted Rector of Trinity Church, Saco, about 18 months since. This parish is believed to be in a more flourishing condition than at any former period since its organization. The Rev. Mr. Olney resides in Portland without a Cure; but has occasionally supplied the church in that city during the past year.

The Rev. Mr. Ten Broeck has relinquished the charge of St. Paul's Church, Portland, but still resides in that city, and officiates as Missionary at Sacarappa. Since the resignation of Mr. Ten Broeck, the church in Portland has been without a Rector. This is a circumstance most deeply to be deplored, because the extension of our Communion in Maine materially depends on the establishment of a pious and devoted clergyman in that city. This State presents a wide and important field for missionary labors. The population is rapidly increasing, and favorable openings for clergymen of our Church are continually presenting themselves. But the members of our Communion, few in number, limited in their pecuniary resources, and struggling with peculiar difficulties and embarrassments, are compelled to allow these favorable opportunities of extending our Church to pass unimproved.

In no section of the country, it is believed, could aid be bestowed from the Domestic and Foreign Missionary Society with greater prospect of success. A lively interest is generally felt in missionary operations, as in other objects of Christian benevolence, and what can be done to promote them, is cheerfully done. In all the parishes, Sunday Schools are established, and are in a flourishing condition. One clergyman has removed from this Diocese; and there is one candidate for Holy Orders.

Clergymen 5—Parishes 3—Vacant Parish 1—Candidates for Orders 1.

NEW-HAMPSHIRE.

The number of clergymen in this State is seven; and there are nine parishes, three of which are destitute of clergymen. The number of Episcopal families is 340—of Communicants 356. The Baptisms have been 207—Confirmations 93—Marriages 65—Burials 128. The number of Sunday School teachers is 85—of Sunday Scholars 418. Two new churches have been admitted to union with the Convention; and one new church has been consecrated. Three persons have been admitted as candidates for Orders. One person has been admitted to Deacons' Orders; and two Deacons have been admitted to Priests' Orders. One candidate, one Deacon, and one Priest have removed from the State.—Throughout the churches of this State, a strict regard is paid to the Rubrics and Canons.

VERMONT.

The Church in this State is represented as in a prosperous condition. An awakened attention to the subject of religion has been witnessed in several of the parishes, and the result has been a considerable addition to the number of communicants.

Three of the clergy reported at the last General Convention have removed from the State; and six have been added to the list.

Four new churches have been completed, and two others are building. Several of the parishes have societies auxiliary to the Domestic and Foreign Missionary Society of our Church, beside those which are auxiliary to the State or Diocesan Missionary Society.

Sunday Schools, it is believed, exist in all the parishes; though, in consequence of very imperfect returns, no correct estimate can be formed of the number of scholars.

Three Deacons have been admitted to Priests' Orders, and there are now two candidates for the order of Deacons.

The Baptisms reported are 552—Confirmations 234—Marriages 109—Funerals 159—Communicants 975—Churches 15—Parishes 20—Clergy 12.

The main question respecting the lands belonging to the Society for the Propagation of the Gospel, is considered as finally settled; but many who hold them in possession, are unwilling to relinquish them without a legal process, the expense of which renders the fund less available, than it is expected soon to become, when all those suits shall have been ended.

This Diocese has been separated from the Eastern Diocese, according to the provisions of the Constitution, and at the last Convention of the State, held at Middlebury in May last, erected itself into a separate and independent Diocese, and elected, the Rev. John H. Hopkins, D. D., for the office of Bishop.

MASSACHUSETTS.

The whole number of congregations in this Diocese is thirty-two. The list of clergy since the last triennial report has increased from thirty-one to forty-one. Nine persons have been admitted to the holy order of Deacons; and three Deacons have been ordained Priests.

Among the more important clerical changes, is the removal of the Rt. Reverend the Bishop of the Eastern Diocese, at the unanimous request of the clergy of this State, from his late residence in Rhode-Island, to Salem in Massachusetts.

The Rev. J. S. J. Gardiner, D. D., the senior presbyter of this commonwealth, and for twenty-five years rector of Trinity Church, Boston, has departed this life. The Rev. George W. Doane, assistant minister, has succeeded to the rectorship; and the Rev. John H. Hopkins, D. D., from the Diocese of Pennsylvania, to the assistancy. The Rev. Lot Jones has also been instituted rector of Christ Church, Leicester. The Rev. Alonzo Potter, in consequence of ill health has resigned the rectorship of St. Paul's, Boston. The Rev. John S. Stone, from the Diocese of Connecticut, has succeeded him in the charge of that parish, and been instituted rector of the same. Eight clergymen have removed from the State: and six clergymen have been added from other states.

The number of candidates for Holy Orders is not ascertained. Four new parishes have been organized. A magnificent granite edifice, has been erected on the site of their old house of worship, by the proprietors of Trinity Church, Boston. Four new church edifices have also been erected and consecrated. A stone church is nearly completed at Pittsfield; a wooden one of great neatness and beauty will soon be ready for consecration at Quincy.

Several important movements in aid of the missionary enterprise have been made in Massachusetts within the last three years. Parochial associations have been organized in aid of the Domestic and Foreign Missionary Society, in almost every parish; and an auxiliary society has been formed by the Convention. There has been a Missionary Lecture established in Boston, at which sermons have been preached, and collections taken up for the last eleven successive months; and many a social prayer continues to be offered at the throne of grace, "that GOD'S way may be known upon earth, his saving health among all nations."

The Massachusetts Episcopal State Missionary Society has also been efficiently sustained. To its instrumentality the friends of our Church at Pittsfield ascribe their present encouraging prospects. Under its auspices the ministrations of the Gospel, have been revived in the ancient church at Marblehead; and to its nursing care and protection, several of the feeble country parishes owe a debt of gratitude. The City Mission, of which the Rev. Dr. Eaton has charge, still continues in operation, and with very favorable results. The income of this society for the last three years, has been in all about five thousand dollars. The total amount of missionary contributions, reported to the Convention in the same time, is about seven thousand dollars. This sum, however, probably falls short of the actual amount contributed for objects connected with the missionary enterprise.

The whole number of Baptisms reported, and published on the journals for the last three years are 1057—of which 185 were adults. Communicants added 714. Died or removed 314. Present number 2058. Confirmations 427. The number of Sunday School Scholars reported is about 2000. Bible Classes are established in most of the parishes. Clerical convocations are occasionally held with good effect; and a general desire is evinced to adopt, and zealously pursue, such measures, as it is thought will most conduce to the interests of religion and the Church. The Canons and Rules of the Church are duly observed. Obstacles that have hitherto impeded the growth and prosperity of our Zion, in this portion of the LORD'S vineyard, seem to be gradually removing; so that we now look forward with humble confidence to the time when the great Head of the Church will crown the prayers and efforts of both ministers and people, with still greater and more complete success.

Congregations 32; Clergymen 41; Ordinations, (Deacons 9, Priests 3) 12; Churches consecrated 5; Baptisms 1057; Communicants (added 714, died or removed 314) 2058; Confirmed

427; Sunday School Scholars 2000; Candidates for Holy Orders —; Missionary contributions $7,000.

RHODE-ISLAND.

Since the last General Convention, the Church in this State has been increasing in numbers, zeal, and it is believed, in piety. Most of the congregations formerly established have much increased, and are in a flourishing condition. Several new congregations have been formed. One new church is nearly ready for consecration, and measures are in progress for erecting two others the next season.

When the present Bishop was elected, there were only two settled clergymen, and three church edifices in the State, now there are ten clergymen, three of whom are employed as Missionaries, and eight churches. "Our Church in Rhode-Island," says the Bishop, "has never been in a state more prosperous than at the present time. The efforts of the clergy to awaken, in all the parishes, a deep interest in religious duties, and especially in missionary labor, have, through God's blessing, produced noble effects."

Within the last three years, there have been admitted seven candidates for Holy Orders. Seven have been ordained Deacons. Three Deacons have been ordained Priests.

St. Mark's Church, in Warren, a neat and beautiful edifice, has been duly consecrated to the worship of Almighty God.*

The Right Rev. Alexander V. Griswold, D. D., has removed from the State, and has been succeeded by the Rev. John Bristed, as Rector of St. Michael's Church, Bristol.

Flourishing Sunday Schools are attached to most of the churches.

CONNECTICUT.

The Church in this Diocese is steadily increasing in number and advancing in prosperity. Since the last Triennial Convention, five new parishes have been organized, and although five clergymen have deceased, the number now ecclesiastically connected with the Diocese is sixty-five, making an increase of six, since the last report. Eleven Priests and fourteen Deacons have been ordained. Fifteen churches have been consecrated, of which eleven are entirely new, and the other four, either repaired or finished. There are 18 candidates for Holy Orders belonging to the Diocese. 2079 persons have been confirmed; and the parochial reports from year to year show a proportionable increase of Communicants:—From sixty-five parishes, the number reported at the last Convention, was 4729, while eighteen parishes had no reports presented. This prosperity may be ascribed, under the Divine blessing, to the steady and faithful administration of the word and ordinances of God, in strict conformity to the articles, rubrics and canons of the Church—to a fair and candid exhibition of the distinctive principles of our ecclesiastical polity—and to the general establishment and maintenance of Sunday Schools, and Bible and Liturgy Classes. These classes have generally proved instrumental in raising the tone of pious feeling among the members of our Church, and in many instances have been the means of turning the attention of our young men to the gospel ministry.

The Church in this Diocese has not been inattentive to the claims, either of our General Missionary Society, or of the Society within its own borders:—but the pressing demands for ministers to supply the churches already established, and the various and immense missionary fields which are opening to us, both at home and abroad, have led to new and increasing efforts to provide for the education of candidates for Holy Orders. The Church Scholarship Society has already proved a most effective instrument in the promotion of this object, and is now enabled to afford the most ample facilities to as many young men designed for the gospel ministry, as may stand in need of pecuniary assistance. Washington College, located in the city of Hartford, though still in its infancy, and circumscribed in its resources, is already becoming an able auxiliary to the Church. Since its foundation, thirty-six candidates for the ministry have been educated in this College, and ten of the number have been admitted to Holy Orders. In various parts of the Diocese, associations have also been formed for aiding young men, in the studies preparatory to their collegiate and theological course: and in furtherance of this object, arrangements have been made, in the recent reorganization of the Episcopal Academy in Cheshire, to enable young men in this stage of their education, to maintain themselves, either entirely or in part, by manual labor.

The Diocese continues in great harmony, and is, in literal truth, as a city at unity with itself:—And the canons and rubrics of the Church are uniformly observed.

[* Grace Church, Providence, Rev. J. A. Clark, Rector, has since been consecrated.]

EDUCATION.

PROTESTANT EPISCOPAL PUBLIC SCHOOL.
(76 Varick-street.)

An extract from the report of the state of the School, presented at the meeting of the Trustees on Tuesday evening, the 13th inst., will present a pleasing picture of one of the oldest, and we think we may add, one of the most flourishing of our Religious Charities. We would recommend, to any one who doubts the utility of the union of religious instruction with our elementary schools, to visit this institution.

"The present state of the school is highly flourishing both as to increase of numbers and improvement of discipline. The following abstract will serve to give the Board a general view of its condition.

	Primary School.	Female Elementary.	Male Elemen.	Total.
Entered upon the Register since 1st May, 1831,	260	283	411	963
The schools can accommodate	125	144	144	413
Actual attendance,	120	80	138	336
Entered since May last,	108	120	133	351

"From this it appears that the Primary and Male Elementary Schools have almost attained their complement of numbers. The vacancies which still exist are principally in the Female Elementary School, which is to be ascribed, however, not to any inferiority either of ability or diligence on the part of the teacher, but solely to the ruinous state in which that department was when Miss Windsor undertook the charge.

"The removals from the school since the last report have all been voluntary, no act of discipline having been found necessary, to which desirable condition the presence of a Janitor, always within or about the buildings, is found to be peculiarly favorable. The causes of removal have arisen from change of residence—from the children's services being needed at home, or from going out to service. But few deaths have occurred; two however were removed, as being made orphans by the cholera. On tracing these, it was found that one, a girl of peculiar talent, had herself subsequently fallen a victim to the same disease; the other (also a girl, of the name of Morris) was received upon proper application into the Orphan Asylum at Greenwich, where she now remains.

"Of the 351 children admitted since the last Report, there were found to be baptized 170—unbaptized 127—doubtful 45; showing the melancholy fact that one half of our youthful population in the class from which new children are taken, supposing these to be a fair measure of the whole, are growing up without any title to the covenanted mercies of God, their Redeemer.—Such facts prove not only the great importance in our city of uniting religion with education, but also the necessity of being ourselves watchful, not to lose sight of the great ends for which the Charity itself was established, of which we are Trustees.

"The denominations to which these entered since the last Report respectively belong are as follows.

Episcopalians 169, *Presbyterians* 58, *Methodist* 42, *Baptist* 27, *Dutch Reformed* 19, *Roman Catholic* 12, *Welsh* 1, *Christian* 1, *Universalist* 1, *doubtful*, or rather belonging to none, 21.

"With a view to give the Board an idea of the classes of society from which these children are drawn, the Visiter at the risk of being tedious would give the following abstract of the occupation of the parents of the 351 children admitted since the last Report.

Cartmen	24,	*Ostlers*	3,
Scampstresses	17,	*Farmers*	3,
Tailors	12,	*Carvers*	2,
Grocers	7,	*Bakers*	6,
Boatbuilders	3,	*Boarding*	2.
Hatters	2,	*Weavers*	4,
Broker	1,	*Bookbinder*	1,
Trunkmakers	2,	*Tinmen*	3,
Sugar Refiners	2,	*Coachmaker*	1,
Glassmaker	1,	*Sailmaker*	1,
Engineers	3,	*Carpenters*	24,
Chairmakers	4,	*Laborers*	12,
Jewellers	2,	*Petty Shopkeepers*	7,
Washing	6,	*Painters*	9,
Leather Dressers	4,	*Printers*	6,
Fisherman	1,	*Basketmakers*	2,
Locksmiths	2,	*Stonecutters*	5,
Machinists	2,	*Harnessmaker*	1,
Type Founder	1,	*Market-woman*	1,
Shoemakers	30,	*Seamen*	6,
At Service	14,	*Boilermakers*	2,
Clerks	8,	*Musicians*	3,
Blacksmiths	11,	*Coopers*	4,
Masons	8,	*Upholsterers*	2,
Lastmakers	3,	*Forte-piano-maker*	1,
Straw-hatmaker	1,	*Navy*	1,
Cotmaker	1,	*Miniature Painter*	1,
Hairdressers	2,	*Brass Founder*	1.

"For the use of the scholars, the School Library is regularly open under the charge of a librarian and a code of written regulations; and the schools may now be fairly reported as model schools in our city for their perfect discipline and complete arrangements for both the comfort and improvement of the pupils."

THE TIMES.

The reflections of acute and discriminating observers of the various aspects of the changing times, when directed by Christian principles, are always desirable, and should be valued highly. A writer of our own country,* who has contributed many excellent papers to the columns of the religious prints of the day, harmonizes remarkably in his sentiments with those of the following article, upon the subject of which it treats. We have copied it from the useful magazine conducted by the Rev. Mr. Rose, in which it appeared as a note from the editor's pen. Our readers will remember an article in an early number of our paper from the same source, pointing to the effect of the taste of the age, upon the minds of *writers* engaged in providing for it. The Saturday Magazine, to which Mr. Rose alludes, is published by the venerable Society for Promoting Christian Knowledge.

The principles upon which the remarks are built, are among those which have governed us, in adhering closely to the purpose of making the Churchman a means of decided religious influence, at the risk of diminishing its acceptability with many. The reader who has observed the times, if he feels the supreme importance of increase in the *true* wisdom, will justify our course.

The Saturday Magazine is published, not because the conductors consider it as advisable, *per se*, that they who have little time for reading should be dragged through a course of desultory and exciting novelties, but because, when publications either mischievous or not profitable are poured in on them, and it is a matter of notoriety that the easy terms on which these publications are offered will *ensure* their reception, it becomes a matter of grave consideration whether the friends of religion are not bound to put into the hands of the class here alluded to, what will occupy their time and thoughts, and though not so good for them as the steady reading and re-reading of Scripture, and a *few* well chosen books, yet will save them from evil, and do them, by God's blessing, some little good.

There is indeed no subject on which men get wider from the truth than on this. That the clergy are the enemies of *knowledge*, that they wish to keep the people *in darkness*, &c. &c., is the ignorant or interested cry of thousands, especially of newspaper writers, who have not the most distant idea what *knowledge, eo digna nomine*, is. What these clamorers mean is, in ninety-nine cases out of a hundred, little more than a smattering; in the hundredth let it be, if they will, a higher appreciation of the improvements of the age in science, and a knowledge of external facts. Let these acquirements, however, be as great as possible, and he who possesses them may yet remain in the utmost ignorance of all real knowledge. When the clergy have been clamored down, and the clamorers have every thing their own way, it yet remains an everlasting truth, which their puny powers cannot alter, that *we know only what we are*, and that there can be no *real* development of the intellectual being, till the moral has received its right development. We may *talk* of virtue, self-sacrifice, public spirit, and all the higher graces of the mind and the spirit, &c., but we *know* nothing of these things; they are as mere mysteries and abstractions to us, as the abstrusest problems of algebra, till we ourselves are holy, and have ceased to be selfish. On these grounds it might be fully maintained, before judges able to understand the question, that the clergyman, who did his duty fully to a flock, in giving them oral instruction, MIGHT, though not one of them could read or write, yet present a large portion, who, in exquisite apprehension of delicate and remote truths, should put to shame all the clamorers about light and knowledge. Still more might it be maintained, that they who can enjoy the blessing of reading, if they studied Scripture in a right spirit, with a very few well chosen books beside, want nothing more to secure the most ample development of their mental powers, and the noblest exertion of them of which they can ever be capable. And it might be still further argued, to the satisfaction of all able to embrace this view of the question, that such study is far more likely to be profitable to them, both *spiritually* and *morally*, than desultory and idle reading. In the case of those who have *much* time, what is so utterly mischievous and destructive as the habit of snatching up bits of *every* kind of knowledge? Till a man can learn to avow without shame that he is wholly ignorant of many, very many, darling objects of pursuit in the present day, he will never know one well, and, what is more, he will never develope his intellectual faculties as he ought to do, by the thorough knowledge of that one. And if this be so where there *is* time, what must be the case where there is not? "That the soul should be without knowledge is not good;" and that it is the bounden duty of clergy under the most solemn responsibilities, to promote the growth of *real* knowledge, the right and full development of the faculties of that immortal spirit which God has bestowed on man to the fullest pitch of which those committed to their charge are capable, are certain truths. But, notwithstanding the obloquy and abuse now poured on the Church, it ought to be a source of satisfaction to all who love her, that she did not recommend the mischievous system of spreading scraps of knowledge, and then boast of having fulfilled her part in promoting the march of intellect;—that she did not advise various reading to those who have little time for any, and call this the promotion of knowledge. Notwithstanding the contempt felt by talkers and writers of the present day for all who are not conversant with the latest novelties, and ready, like themselves, to discuss every subject between heaven and earth, the clergy (friends of ignorance as they are) can produce many in the remotest depths of the remotest parishes, whose intellect is far more advanced (in any worthy sense of the words) than that of the clamorers. If they did not desire to see such advancement, they would be the basest of God's creatures; but, whatever may be said against them, may they always remember that such advancement (procured as it is, through the purification of the moral being, by God's grace and the use of the aids he offers) is the only advancement worthy their attention and anxiety—the only advancement which will ever benefit its possessors or society at large—the only advancement which will be thought worthy of notice, if in this world a time shall ever come when the dynasty of talkers shall have passed away, and the truth be known. It is a miserable thing, that the friends of the good cause are so often forced into measures, in their own judgment not advisable, in order to obviate the evils caused by, or feared from, the mischievous. And there is often great difficulty in ascertaining where *expediency* ends and *principle* begins. This point requires and deserves great vigilance and attention; and without regard to clamor and obloquy, the moment that any steps, however tempting or flattering, involve the introduction of a false principle, they should be renounced at once, at whatever risk or cost.

Perhaps, to save misapprehension, it may as well be added, that, in speaking of idle or desultory reading, no reference could be made to any work or works which gives on each great subject of interest, whether in science or philosophy, sound and adequate information, in whatever form it may appear. Such works cannot be used without patient thought, and they who will and can bestow patient thought on *any* subject are well entitled to every assistance. To give the patient thinker what he wants, and enable him to improve himself in what regards art or science is one thing (though not the highest;) to make all into desultory readers is another.

* Under the signature of "C. S. A."

The following extract from the London Christian Observer, for October, we have inserted as illustrating and confirming the preceding views.

DEFINITION OF USEFUL KNOWLEDGE.

Will one of your able correspondents be kind enough to inform a plain simple man what is meant by "useful knowledge?" I used to think that to learn to know and serve God, to fear him, and to keep his commandments, was very useful knowledge; and I was accustomed to consider the Bible as containing the most useful knowledge extant; and even your pages I thought not wholly useless, as I often gained a hint from them for reproof, correction, or instruction in righteousness.

But all this, I am told, was my rustic ignorance; that useful knowledge means, to know all about rail-roads, and steam-engines, and elephants, and hippopotamuses, and other things, which in our village no more concern many of us than a sermon preached twenty miles off. I admit that they are very entertaining as a recreation; and that they may also keep a man from the public house, and enlarge his mind; and in these and other respects be very serviceable; and I would not quarrel with the title of "useful knowledge" applied to such things, if I did not see a disposition among some of my neighbors to suppose that other knowledge must therefore be use*less*—particularly a knowledge of the Bible, and every thing that respects the soul and eternity—just as you hear some men speak of "the useful classes," as if no person were of any value in society who does not earn his living by manual labor. But why should not even parsons be reckoned among the useful classes? I am sure our clergyman has been of more use to me and my family, both in body and soul, than if he had taught us the names of all the parrots and monkeys in the Zoological Gardens; and that his religious tracts on our shelves, and his broad-sheets with very respectable pictures on our walls, have done more to make us wise, industrious, religious, and happy, than the most useful wood cuts of the Seven Wonders of the World, and the history and representation of both the giants in Guildhall, to boot.

I think, Sir, you will see, upon reflection, that deception lurks under such exclusive titles. Why are not Tract and Bible societies "useful knowledge" societies? I can hardly persuade myself that the assumption of such an epithet in relation to things merely temporal, is not meant as an indirect slight to things spiritual and eternal. Had it been said 'secular' knowledge, or 'physical,' or 'scientific,' or 'literary' knowledge, it would have been very proper; but to call that knowledge exclusively "useful," which leaves out all that is useful to the soul and beyond the grave, is a perversion of terms which I cannot but think a symptom of the religious skepticism of these our unhappy days. Is it of no use to know how to get to heaven? I am the more anxious to have the subject considered, because some of my neighbors tell me that Mr. Hume, or some other great man, intends to get a system of national education constructed upon the "useful knowledge" principle. Let us, before we begin upon this plan, really understand what useful knowledge is, especially to those whose time for reading is very limited. The Bible says that "the fear of the Lord is wisdom; and to depart from evil is understanding." Might it not be worth inquiring whether this is true?

A Rustic Christian Observer.

COMMUNICATIONS.

For the Churchman.

WHERE HAS THE SPIRIT FLED?

This is a question which daily presents itself to the mind of man: no matter what may be his station in life, be it prosperous or adverse, sometime or other this question will come home, and with a force which convinces him of its importance. Shun it, if he pleases, still it will obtrude itself,—he may fly to the world for an answer, but he goes from whence no satisfaction can be derived, he must direct his inquiries to a more exalted and purer source. "In the midst of life we are in death." Daily experience corroborates this sad, this startling truth, we follow one after another "to the home appointed for the living," and it is then that the question meets us with all its force, "Where has the spirit fled?" Perhaps we may have been summoned to witness the closing scene of a beloved parent; we have followed the remains to the silent tomb; we have seen them committed to the ground, "earth to earth, ashes to ashes, dust to dust;" we have felt as if we were an orphan in this cold, unfeeling world; we have bid farewell to our earthly protector, guardian and friend,—the clod of the valley covereth all that life held dear, and we feel desolate indeed. At this moment, when the heart is almost ready to sink within itself, we direct our thoughts above, and with faith, triumphant faith, we whisper to ourselves "Where has the spirit fled?"

Perhaps the partner of our bosom has been taken from us; the sharer of our pleasures and our pains; one who rejoiced with us in prosperity, and sympathized in the hour of adversity. We have listened with a heart almost ready to burst to the solemn services performed over her remains; we have seen them deposited in their narrow bed; we have watched over the grave which contains what was once all that life could give; we have endeavored to penetrate its dark, its silent regions to gain an answer to our wishes, but, from "that silent mansion, no traveller has ever returned," to convey to us what awaits us beyond this world. If there is a moment which is indeed trying, and which calls for all our resignation and our fortitude, it is this; then it is we feel indeed bereaved; and raising our voices from earth to heaven, we ask the solemn question, "Where has the spirit fled?" Perhaps the child, in whom was centred all our hopes, whose opening spring gave promise of much future excellence; to whom we looked for support and comfort when we had reached the decline of life; has been snatched from us, and consigned to an early tomb; whilst bending over all that was once so fair, so good, so lovely, we feel deprived indeed. The world presents no object on which the eye can rest with satisfaction; we look around us, and viewing others in the fond enjoyment of what we have lost, we feel as if we were alone; and then the solemn question comes with redoubled force, "Where has the spirit fled?" Whither, ah! whither can we fly for a satisfactory answer? Listen, Christian believer, to the words of your Saviour: "I am the resurrection and the life, saith the Lord; he that believeth in me, though he were dead, yet shall he live, and whosoever liveth and believeth in me shall never die." "Let not your heart be troubled; ye believe in God, believe also in me." "In my Father's house are many mansions; if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again and receive you unto myself, that where I am, there ye may be also." Listen, Christian mourner, to the consoling message delivered to the chosen apostle in the isle of Patmos: "Write from henceforth, blessed are the dead who die in the Lord; even so, saith the Spirit, for they rest from their labors." Christian believer, when called to mourn the death of relatives and friends, "grieve not as those without hope." This world is indeed at best a chequered scene, and often afflictions come upon us so sudden and so severe, as to make them almost insupportable; it is our duty to believe that they are sent for wise and gracious purposes, and while smarting under the hand that afflicts, bear in mind that the same hand can heal. Let our afflictions wean us more and more from the world and its pursuits, elevating our hopes, desires and affections far beyond this transitory scene,—let them be placed on high. With humility, gratitude and love, be it our constant duty to seek communion with our God, asking His gracious favor in all our doings, that in "all our works begun, continued and ended in Him," our chief aim may be to glorify His holy name; that after having finished our destined course on earth, we may through the all-sufficient merits of our blessed Mediator, be permitted to enter those pure, those happy mansions, which have been prepared for the faithful in another and a better world, and where the bonds sanctified on earth by Christian fellowship, which death has for a season severed, shall be re-united, and husband and wife, parent and child, brother and sister, relation and friend, shall enjoy perpetual, uninterrupted, unchanged fellowship.

C.

For the Churchman.

M'VICKAR ON POLITICAL ECONOMY.

Mr. Editor,—The able review of Chalmers' on Political Economy in your last, reminded me of the similar published views, of one whom I am proud to call an ornament to the Church in our diocese, which I now send you for insertion. It may be that the kindred streams flow from the same fountain. At all events, while I rejoice to see your columns filled with such clear exposition of sound views on a matter of the greatest moment, I may be permitted also, as an American Episcopalian, to exult that the need of basing the practical wisdom of the politician on the principles of the everlasting Gospel, has been ably and early advocated by one of my own faith and country.

Yours, &c., Aliquis.

Nov. 16, 1832.

"That science and religion eventually teach the same lesson, is a necessary consequence of the unity of truth, but it is seldom that this union is so early and satisfactorily displayed as in the researches of political economy. In ruder ages they were esteemed altogether at variance. Wealth and virtue were in opposite scales, and rapine was the surest road to riches. In the imperfect development of the sciences which preceded the modern school, by which it appeared that national or individual aggrandizement was counterbalanced by a corresponding diminution on the part of others, Political Economy was a study which a good man must have pursued with pain, and practised with some feelings of remorse. But modern science shows a fairer picture—the beauteous and harmonious union of public virtue and public wealth,—of *grace and benevolence* uniting nations by the bonds of mutual interest, and national prosperity the result of all those internal and external regulations, which a good man would desire for their own sake, and a religious man choose on the score of duty and conscience."—M'Vickar's *Outlines of Political Economy*, Note, p. 69.

"The high principles which this science [political economy] teaches, entitle it to be regarded as the moral instructer of nations. To them that will give ear, it demonstrates the necessary connexion that subsists between national virtue, national interest, and national happiness.

"It is to states what religion is to individuals, the 'preacher of righteousness'—what religion reproves as wrong, political economy rejects as inexpedient—what religion condemns as contrary to duty and virtue, political economy proves to be equally opposed to the peace, good order, and permanent prosperity of the community. Thus slave labor is exploded for its expensiveness—non-intercourse is condemned for its extravagance—privateering for its waste of wealth—and war for the injury sustained even by the victor; and thus freedom of person, friendly intercourse between nations, kindness even in hostilities, and if possible universal peace, which are the highest blessings as well as the greatest virtues, are supported by the all-powerful considerations of self-interest.

"That these principles will ever be universally reduced to practice, is a hope which seems to be forbidden by that corruption of nature, which renders necessary the restraints of government; but there is nothing either in nature or experience, that forbids the expectation of an indefinite approximation to them. Principles once sown propagate themselves, and become rooted in the mind in proportion as they harmonize with the common sense of mankind. Sound principles of national policy, adopted by individuals, will gradually operate upon government, and more especially upon a government that emanates from the people; government again will react upon individual opinion, until in time these principles will be received as part of that accumulating inheritance of settled truth to which successive generations are born, and upon which they seem to enter with intuitive sagacity, without any of those doubts which perplexed the minds of their forefathers who first received them. Such knowledge too, is in its nature cumulative, and so is the power that results from it; each successive step renders that which follows more sure and easy—error is more clearly discerned, and truth has greater power; and thus, under the guidance of sound and settled principles, must ensue to society a course of unremitting improvement, unbroken but by human infirmity, and unlimited but by the duration of the human race.

"This picture, however, presupposes virtue in the people. Political economy is a science which guards against involuntary, not voluntary error. It enters into harmonious alliance with religion, but cannot supply its place. It must find public men true to their trust, otherwise it renders them but more ingenious in their abuse of power."—*Ib.* pp. 186, 187.

I would refer, also, to a more indirect statement of the same principle, in a note on the true economy of governments in securing sound instruction for the people; p. 167.

THE CHURCHMAN.
SATURDAY, NOVEMBER 24, 1832.

Two dollars and fifty cents, if paid in advance, or three dollars if at the end of the year, is the present price per annum of subscription to this paper. It is hoped that the assurances which led to this change in our *terms*, will be realized, in large accessions to our subscription list.

DAY OF PUBLIC THANKSGIVING.

But one sentiment must, we think, pervade all hearts in reference to the subject of the following interesting documents. In the enjoyment of the undeserved mercies for which we are called to the devout expression of united thanksgiving, let us not forget the offering of our intercessions in behalf of those of our brethren, upon whom the clouds of Providential visitation are pouring still their distressing torrents.

PROCLAMATION.

By Enos T. Throop, Governor of the State of New-York.

Whereas, it is our duty, publicly, and with reverence and gratitude, to acknowledge our dependence upon Almighty God, the exhaustless fountain of love and benevolence; and whereas usage has indicated the festive season of ingathering, when our garners are filled with the fruits of the earth, and our hearts with joy and thankfulness; as the proper time to present to Him a thank-offering, and a feast-offering, and to serve Him with gladness, and to come into His presence with a song—I do, therefore, appoint and set apart *Thursday, the thirteenth day of December next*, and recommend its observance by the people of this State, in the accustomed religious solemnities, festivities, and thanksgiving. On that day, while a sense of piety shall direct the exuberance of feeling into consecrated channels, let us sacrifice our animosities at the altar and the festive board, and as a united people thank our Heavenly Father for the innumerable blessings which He has been pleased to bestow upon us; and especially, for the abundance which has crowned the labors of the husbandman for the past year; for our civil and religious institutions, so constituted as to exempt us from the evils of tyranny, anarchy and intolerance; for our peaceful and growing commerce; for the multiplication of the sources of productive industry; for the increase of the means of intellectual and moral instruction; and while we acknowledge His chastening hand in the pestilence which recently abode with us for a season, in its march throughout the world, let us acknowledge, with gratitude, His goodness for having now removed it beyond our borders, and for the blessings which He mingled in this cup of afflictions: And in our aspirations, let us beseech Him to banish from among us superstition, contention, ignorance, and ill-will, and to hasten that day, which we hope is within the plan of His providence, and now dawns upon us, when the human understanding shall be so enlarged, and the passions of man so chastened, that wars shall cease, that civil institutions, founded on the principles of equality, shall be adopted by all nations, and that the love of man for his fellow creatures shall be manifested in deeds of kindness and benevolence.

In witness whereof, I have hereunto set my hand and affixed the privy seal of the State, this fifteenth day of November, in the year of our Lord, one thousand eight hundred and thirty-two.

E. T. Throop.

PASTORAL COMMUNICATION.

To the Clergy and Laity of the Diocese of New-York.

Brethren,—The Governor of this State having recommended to the citizens thereof, the observance of *Thursday the thirteenth day of December next*, as a day of public thanksgiving to Almighty God, you will allow me to express the hope that it will meet with due and solemn observance by the clergy and churches of our communion. And while I commend to your devout and grateful recollection, the various mercies brought to view in his Excellency's Proclamation, I would that our minds turn especially toward the great deliverance which we have experienced from the afflictive scourge of pestilence. We called upon the Lord in our trouble, and he graciously inclined His ear. In the midst of judgment He remembered mercy, and sent us help from His holy place. Now that He has heard our complaints, and suffered our prayer to come up, through the merits of our great Intercessor, with acceptance before Him, let us render him the bounden tribute of our thanks, and praise and worship Him with our best affections. According to the excellent arrangements of the Church, I purpose immediately setting forth such services for the occasion as will, I trust, accord with the grateful and devout sensibilities which it cannot but inspire.

And let us remember, brethren, that it is not only our services, but ourselves, our souls and bodies, that should be made a thank offering to our God. Doubtless many a serious impression was made by the dreadful calamity which was lately upon us, and many a good resolution thence resulted. We felt and owned the vanity of earthly things. We were convinced of the utter uncertainty of human life. We resolved to think more of spiritual and eternal things, to live nearer to the God whose hand we felt in the combined severity and love of parental chastisement, and effectually to remember, that here we have no continuing

city, but must look and prepare for a better, if ever we would enjoy pure, unmixed, and permanent happiness.

Brethren, the approaching Thanksgiving will be a peculiarly fit time to inquire whether such reflections and resolutions retain their hold upon our minds, and are duly influential on our characters and lives, or whether, yielding again to the fascinations of the world, the temptations of sin, or the spiritual carelessness and indifference of the natural heart, we are abusing God's mercy to our greater guilt and condemnation, covering ourselves with the shame of the most glaring inconsistency, and drawing down upon us the wrath of that Great Being, who cannot be deceived, and who will not be mocked.

Trusting that such considerations will be made the ground of serious application by us, each one to his own conscience, and commending them to the especial notice of my Reverend Brethren, as fit to be included in the improvement which they may make, in their pulpit exercises, of the approaching festival, I would conclude with the humble prayer that the day may be blessed to us all, and be ever to be had in remembrance for the sweetly constraining and sanctifying influence, on our hearts and lives of the love of God, and of gratitude for His mercies, to which, through the blessing of divine grace, it will be instrumental. May our observance of the day be acceptable and well pleasing in His sight, through the merits of that gracious Saviour, a living faith in whom is the only principle on which it can be a Christian offering, or have any interest in His favorable regards.

Commending you to the continued blessings of God's providence and grace, I am,

Brethren,

Your affectionate Diocesan.

Benj. T. Onderdonk,

Bishop of the Diocese of New-York.

New-York, Nov. 22d, 1832.

Bishop Doane's Visitation.—The Bishop of New-Jersey proposes, with the Divine permission, to accomplish the primary visitation of his Diocese in the following order:—

Wednesday afternoon and evening, Nov. 28, New Brunswick; Thursday evening, 29th, Shrewsbury; Friday morning, 30th, Freehold,—evening, Spotswood; Saturday, Dec. 1st, evening, Jersey City; Sunday, 2d, morning, Newark,—afternoon, Belleville; Monday, 3d, morning, Paterson,—evening, Orange; Tuesday, 4th, afternoon or evening, or both, Morristown;* Wednesday, 5th, evening, Newton; Thursday, 6th, morning, Hope,—evening, Knowlton. His further appointments will be given next week.

* As the Bishop expects to travel in public conveyances where they can be obtained, and as he is not in all cases acquainted with the hour of their arrival at the designated places, he leaves it with the clergy in some instances, to fix the time of the day when he will officiate.

Instruction in Painting.—"An artist of respectable talents and acquirements" proposes giving a course of instruction, in the art of "painting transparent window curtains,"—the proceeds of which are to be devoted to the relief of three orphan children of James Bloomfield, deceased, "an English gentleman, who died in this city." We have been requested to give the above notice, as a matter of kindness to the children designed to be benefited by the proposal, and to refer such as may be disposed to further the object, to No. 59 Courtlandt-street.

The Spirit of Heathenism.—It may be doubted whether Christians generally are aware of the full amount of *civil* advantage received from their holy faith. We regard the sickening accounts of lust and cruelty and rapine, which make up the substance of pagan history, as tales of other times—we know that the order of things, the spirit of the age, the public sentiment, the tone of Society are changed; but we are accustomed to think of the change or of other mighty revolutions of past times, with little or no reference to the *agent*. It is when we see these same differences, now existing between Christendom and regions by no means destitute of civilization, and even possessed of superior natural advantages, that we are aroused to the inquiry 'Whence should these things be?' and to heed the answer ready to our view—'God hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ,' while they 'have the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart.' The natural man is still the same as when the Sun of righteousness first arose, and the evil tree must still produce the same evil fruit. The apostle describes the Heathen of his day as "full of envy, murder, malignity; despiteful; inventors of evil things; implacable; unmerciful." (*Rom.* i. 29, 30, 31.) Could there be a more just description of the disposition displayed in the following transaction? It took place in Bangkok, capital of the empire of Siam, in 1829, and is related by the eye-witnesses, the Rev. Messrs. Gutzlaff and Tomline, Missionaries of the Netherlands' and London Missionary Societies.

January 30.—Went this morning to see the king of Laos and his family, lately taken prisoners and brought hither in chains, and who during the last fortnight have been exposed to public view in a large iron cage! The news of these captives, and their subsequent arrival, caused great joy to many; and the Phra Klang and other high personages were long busied in devising the best mode of torturing and putting them to death!

'We were disappointed in not seeing the king. For some reason or other, he was not brought out to-day. Nine of his sons and grandsons were in the cage; most of them grown up, but two were mere children, who deeply affected us by their wretched condition, all having chains round their necks and legs. One particularly, of an open, cheerful countenance, sat like an innocent lamb, alike unconscious of having done any wrong, and of the miserable fate which awaited him. Most of the rest also seemed careless and unconcerned, and ate the rice heartily which was brought to them. Two or three, however, hung their heads, and were apparently sunk into a melancholy stupor. Now and then they raised them, and cast a momentary glance upon us, their countenances displaying a wild and cheerless aspect. The sad spectacle exhibited by these was heightened rather than alleviated by the laughter and playfulness of the boys.

'Close by are the various instruments of torture, placed in terrific array. A large iron boiler for heating oil, to be poured on the body of the king, after being cut and mangled with knives! On the right of the cage a sort of gallows is erected, having a chain, with a large hook at the end of it, suspended from the top beam. The king, after being tortured, will be hung upon this hook by the chin. In the front there is a long row of triangular gibbets, formed by three poles joined at the top, and stretching out at the bottom, to form a stable basis on the ground. A spear rises up from the common joining of the poles a foot or more above them. The king's two principal wives, and his sons, grandsons, &c., amounting in all to fourteen, are to be fixed on these as upon a seat. On the right of the cage is a wooden mortar and pestle to pound the king's children in.

'The people are exhorted to go and see the captives while thus exhibited, previous to execution, and are expected to rejoice on the occasion! Lately, two or three days were expressly set apart as days of joyous festivity! A theatrical exhibition of Siamese players was going on close in the neighborhood, in full view of the melancholy scene we were contemplating. The theatre being open, the spectators might amuse themselves by casting their eyes alternately on these two different scenes.

'Captain Coffin saw the old king of Laos in the cage a few days ago. He seemed low-spirited but calm, and addressed a few words to Captain Coffin, saying the king of Siam had formerly behaved very well to him, and had received him in a very respectful manner when he formerly came to Bangkok. Fear or policy might probably induce the poor captive monarch to say these smooth words, as they would doubtless come to the ears of his Siamese majesty.'

'*February* 26.—The old Laos king is dead, and has thus escaped the hands of his tormentors. He is said to have pined gradually away and died broken-hearted. His corpse was removed to the place of execution and decapitated, and now hangs on a gibbet by the river side, a little below the city, exposed to the gaze of every stranger entering the country, and left a prey to beasts and birds. It is rumoured that his family will not be put to death, but kept in chains probably during life.'—*Journal of a Nine Months' Residence in Siam*, p. 92–95.

Promotion of Christian Knowledge.—"We shall soon want more of these," was the remark of a gentleman from the country, on taking from the Depository of the Press a dozen copies of Bishop Sumner's Lectures on St. Matthew and St. Mark. To have been instrumental in furnishing to the families of their countrymen so excellent a 'help to domestic instruction and devotion,' is a source of no common satisfaction to those connected with the Press. Since the publication of the second part of this work, the Lectures on St. Luke, issued by this institution in September last, the first edition of part first, which consisted of 1000 copies, has been exhausted;—and the work is now *stereotyping*. A second edition will be published as soon as the stereotype plates shall be completed. The same course will, we presume, be adopted, with reference to the 'Lectures on St. Luke,' when the present edition of that volume shall be somewhat more reduced. These invaluable manuals must be added, as no mean item to the already large account of the world's indebtness, to the divines of the 'idle Church' of England.

City Mission: Lending Libraries.—A very happy success is attending the department of our City Mission enterprise, which is directed to the circulation of religious books. The report of the Librarian at district "C.,"* in which is the Church of the Holy Evangelists, states the number of volumes in the library under his charge at 334, and the applications for books during the quarter ending in October last, at 1881. Another library will be opened immediately we understand, under very gratifying circumstances, in the north eastern section of the city; contributions to which are earnestly solicited; to be sent to the depository of the Press, 46 Lumber-street, directed to "The Library Committee of the City Mission Society." Books of a decidedly religious character and tendency alone are desired.

* This interesting report reached us at too late an hour for insertion this week. It shall appear in our next.

Scholarships.—The project presented in our last two numbers, has been most favorably received by all whose views we have heard expressed with regard to it. The combination of the two great means of disseminating religious truth,—the education of the living teacher, and the support of the press,—is regarded as most happy, and promising the very best results.—Some subscriptions it will be seen have been added to that acknowledged in our last, and assurances of an intention to contribute at an early day have been given by a number of Churchmen. At a meeting of the Board of Trustees of the Press, held on the 19th inst., the following proceedings were had in reference to the subject, and their publication directed.

"The Secretary submitted a communication from the Standing Committee, recommending to the Board the acceptance of a proposal made to that Committee in the past week, and which is as follows:—

"It is proposed to deposit at the Press as a permanent and perpetual loan, such contributions as shall from time to time be made for the founding of one or more scholarships in the General Theological Seminary, upon the following conditions:—that the Press allow interest on such deposits at the rate of six per cent. per annum; to be added to the principal funds of each scholarship respectively, until such principal amount to \$2500; interest thereafter to be paid for the said principal sum at the rate of six per cent. per annum, to the Treasurer of the General Theological Seminary."

"Resolved, That the above proposition is regarded by this Board as singularly calculated, if carried into full effect, to produce the most extensive good in the promotion of Christian knowledge and the propagation of the institutions of the Gospel;—and that it be and is hereby cordially concurred in on the part of this Board."

Contributions to the Bishop Onderdonk Scholarship, are understood to be made subject to the conditions of this proposition.

Bishop of Nova Scotia's Visitation.—The whole interval between July 3d, on which day Bishop Inglis arrived from Halifax, at St. John's, Newfoundland, and Sept. 7th, was spent by him in a laborious and interesting visitation of the churches of that Island. In active and constant ministrations in his office, and affectionate personal intercourse by visits from house to house, the time must have passed not less to the satisfaction of the Bishop, than the profit and edification of the members of this portion of his Diocese. During the interval he visited most of the congregations and settlements of the island,—held 2 ordinations, admitting 2 individuals to the order of Priests, and one, the son of a former Missionary, to that of Deacon;—administered the Lord's Supper to 468 persons, among whom we notice several who received this sacrament, doubtless 'to their comfort,' in the sick chamber;—held about 40 confirmations, at which, in all, 1885 persons partook of that holy rite;—consecrated 12 churches;—renewed his personal acquaintance with the Sunday School teachers who had become known to him at previous visitations, calling upon them individually and encouraging them in their good work, and meeting them, at evenings, at the houses of their pastors,—attended the regular meetings and anniversary celebrations at the Sunday and Charity Schools in various places, addressing teachers and children in the most impressive and affectionate manner,—and giving a general impulse to the zeal and religious feeling of the Christian community of the island.

The Surgeons of the Government Vessel which conveyed the Bishop to and from Newfoundland, accompanied him in many of his visits through the country, and gave their gratuitous professional advice and assistance to all who needed and were desirous of this kind service. If it is proper to judge from the pleasure its perusal has afforded *us*, our readers would have great reason for regret, should we not insert the account from which we have gained these facts *entire* in the Churchman. We have seldom met with any thing, more fitted than its animated and delightful representations of the details of a highly primitive missionary tour, to excite a warm and active zeal for the extension of the inestimable blessings of the Gospel. Our next number will contain a portion of the account, for which we have not room to-day.

Hints to Correspondents, such as the following, from the cover of the last number of Mr. Rose's British Magazine, are not without their application on this side of the Atlantic.

"The Proprietors trust that the gentleman from Burton-upon-Trent, who writes them such admirably wise letters, will be so kind as to pay the postage for the next. Even for wisdom like his, ten-pence is a large sum."

"The Editor will be much indebted to the officers of any society which wishes its proceedings to be reported in this Magazine, to send an abstract of the report and the proceedings at meetings; containing the *facts*, without the eloquence or compliments to the society, and the speakers. It is impossible to find room for all the wordy reports which are sent and equally impossible to find time for abridging them, which is a very long operation."

The same number of this valuable periodical has the following editorial note. It is well that there are some spirits, firmly set against gratifying, at the expense of delicacy and principle, the rage for exciting novelties.

"The gentleman who has sent Notices of Bishop Hobart's Conversations is requested to accept the Editor's thanks; but the Conversations cannot be used. They could not be printed without giving pain to many living persons. And it is not just to any man to repeat, without his leave, his remarks delivered in the freedom of private conversation."

To Correspondents.—"C.'s," acceptable piece has been unintentionally overlooked. We trust that the delay of its insertion will not diminish its general utility, though the particular aim of our correspondent may be missed.

LITERARY.

Of the Increase of the Church, as described in St. Luke, xiii. 18, 19. *A Sermon, preached before the Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States, at its Triennial Meeting, in St. John's Chapel, in the city of New-York, October 22, 1832. By the Rt. Rev. Wm. White, D. D., Bishop of the Prot. Episc. Church in the Diocese of Pennsylvania. Published by request of the Society.* New-York: Protestant Episcopal Press. 1832.

The leading design of this discourse, is to point out the peculiar character of the Gospel dispensation, implied in the beautiful figure of the text,—that it has been and is, like a grain of mustard seed, minute in itself, wonderful above all things in its progressive expansion,—and to urge the claims of the Domestic and Foreign Missionary Society, as one of those human instruments, upon the faithful employment of which, the development of this character of the 'heavenly kingdom' has, in the wisdom of God, been made in some sort to depend. Its having hitherto fulfilled this prophetic declaration of its founder, under circumstances to human seeming utterly adverse to such a result, is held up as a fact appealing loudly to all in support of the claims of Christianity to a divine original; and the image of a tree affording shade and shelter, is made the ground of a test to the professing Christian, of the efficacy of his faith, which, if rightly founded, should enable him to realize the Gospel to be indeed 'a shelter from the heat and a refuge from the storm.' Extracts from the sermon will be found upon our first page to-day.

Journal of the Flushing Institute, for October 1832.

An unassuming octavo pamphlet, of 8 pages, with this title, lies before us;—designed principally, as a medium of communication between the excellent institution from which it emanates, and the parents and guardians of the young men enjoying the peculiar advantages there afforded. Its contents will be made up (as monthly numbers are to be issued) from matters of information as to the discipline and history of the Institute, and an original miscellany, which must render it very welcome and valuable to those interested in the pupils there. 'A Conversation,' between an instructer and pupil, upon the spirit in which insult and injuries are to be borne from schoolmates, in the number before us, is a specimen of the latter. It strongly illustrates the principles which guide the instructers at Flushing. A catalogue at the end of the journal gives the names of 67 pupils, of whom there are from New York, 24,—Pennsylvania, 24,—Alabama, 1,—Tennessee, 1,—Delaware, 1,—North Carolina, 2,—New Orleans, La., 2,—New-Jersey, 4,—Massachusetts, 2,—Pinckneyville, Miss., 3, (of the same name, brothers, we imagine,)—Maryland, 2,—Georgia, 1.—67.

TO THE BENEVOLENT.

The Chaplain of the New-York Protestant Episcopal Public School will be grateful for the assistance of such of the friends of religious education, as may be willing periodically to visit the families of children attending the Primary and Elementary Schools; with a view to urge upon them the duty of co-operating with the institution in every practicable mode, for the pious training of its pupils, reporting at stated meetings the results of their observation and intercourse. A meeting of persons willing thus to engage themselves will take place at the Building No. 76 Varick-street, on Thursday next, at 4 o'clock, P. M.

Nov. 24, 1832.

Calendar.

Nov. 25.—Twenty-third Sunday after Trinity. (The Collect, Epistle, and Gospel, for the 25th Sunday, are this day to be used.)
—— 30.—St. Andrew the Apostle.
Dec. 2.—Advent Sunday.
—— 9.—Second Sunday in Advent.
—— 13.—Thanksgiving-day in New-York.
—— 16.—Third Sunday in Advent.
—— 19. }
—— 21. } St. Thomas the Apostle. *Ember Days.*
—— 22. }
—— 23.—Fourth Sunday in Advent.

MARRIED.

On the 10th of September by the Rev. R. Hubbard, of Granville, the Rev. George Clinton Van Vacten Eastman, Rector elect of St. Michael's Church, Marblehead, to Miss Minerva Martindale Hitchcock, youngest daughter of Noble B. Hitchcock, Esq., of Kingsburg.

OBITUARY.

Died, at the residence of his maternal uncle, Capt. Daubeny, in this city, on the morning of the 17th inst., Lloyd Saxbury Waddell, a member of the present Second Class in the General Theological Seminary, in the 21st year of his age; universally, we may truly say, beloved and lamented. In the death of this young man the Church has lost a candidate for her ministry, whose character, talents and attainments, had excited many and high hopes that in him she would soon possess a burning and a shining light. Infinite wisdom had ordered, as we are well warranted to trust, that its rays should illumine a purer region.—We forbear to extend this notice; and leave to a future number and the willing hand of intimate and early friendship, the portrait of his rare character.

Through a committee of his fellow-students we have received the following notice of

PROCEEDINGS AT THE SEMINARY.

At a meeting of the Students of the General Episcopal Theological Seminary in this city, held in the Chapel, on Saturday evening, Nov. 17, on occasion of the death of L. S. Waddell, Mr. Thomas Clark was appointed Chairman, and Mr. Henry Lockwood, Secretary. The following resolutions were offered, and unanimously adopted.

Resolved, 1, That the Students of this Seminary having been informed of the decease of their esteemed brother, Lloyd Saxbury Waddell, a member of the middle class; and feeling very sensibly the loss which they have sustained, do desire to meet this mysterious dispensation of Providence in a spirit of cheerful acquiescence to the Divine will.

Resolved, 2, That while they sincerely deplore his premature removal, they cherish with gratitude their many reminiscences of his unfeigned piety, his ardent devotedness to duty, his high intellectual attainments, the courtesy of his manners, and of the amiable and conciliatory deportment by which his intercourse with them was uniformly characterised.

Resolved, 3, That while they have reason to believe that his life if spared would have been one of much usefulness in the Church of Christ, yet under a well grounded persuasion of his meetness for his heavenly inheritance, they sorrow not as those without hope, but thankfully acknowledge the goodness of God in the comforts which he extended to him during his protracted illness, and in the perfect resignation with which he was enabled to anticipate his aproaching dissolution.

Resolved, 4, That they regard their present affliction as a loud call to increased diligence and fidelity in the discharge of their duties as candidates for the sacred ministry.

Resolved, 5, That they present to the parent and relations of their deceased brother, their most affectionate condolence, earnestly praying that they may be sustained under their afflictive bereavement by the consolations of the Holy Spirit, and that it may be sanctified to their present and eternal gain.

Resolved, 6, That as a feeble testimony of respect to the memory of their brother, they will attend his funeral, and wear the customary badge of mourning thirty days.

Resolved, 7, That the Rev. W. R. Whittingham, Rector of St. Luke's Church, New-York, under whose spiritual care our deceased brother has lived, be requested to preach before us, at some convenient time, a discourse appropriate to the occasion of his death.

Resolved, 8, That a copy of these resolutions be sent to the Churchman for publication.

Thomas Clark, *Chairman.*

H. Lockwood, *Secretary.*

INTELLIGENCE.

SUMMARY.

New Episcopal Church.—Divine Service was performed for the first time, on Sunday, Nov. 4th, in St. Thomas's Church, Craven county, (N. Carolina,) and a sermon preached to a very full and attentive congregation, by the Rev. Thomas S. W. Mott. This Church was commenced a number of years since, under the auspices of the Rev. Mr. Mason, of Newbern, who occasionally visited the neighborhood.—In consequence of his leaving that place, it was left in an unfinished state, till the last summer, when Mr. Mott, Minister at Lenoir and parts adjacent, visited the Parish, and prevailed on the congregation to complete it. It is now open for service, and will in a few weeks be ready for consecration. Divine service may be expected regularly in this church on the first Monday in every month.—*Newbern Spectator.*

England. Association for Reforming the Church.—On Thursday, September 6th, a meeting was held at Exeter Hall, (London,) Lord Henley in the chair, for the purpose of making preliminary arrangements for the formation of an association of members of the Established Church, whose aim should be "the purification and efficiency of the establishment, by all loyal, dutiful, and constitutional methods." The results of this meeting were the delivery of as many opinions as there were speakers,—the entire failure of the only plan proposed, viz. one specified by Lord Henley, and the formation of a society to reform the Church without *any plan at all*. A 'Society for Suppressing Ecclesiastical Abuses,' is also holding its meetings in London. The following is a resolution passed at a meeting at which a Mr. David Ware presided, "Resolved, That an association to be called 'A Society for the Extinction of Ecclesiastical Abuses,' be now formed for the purpose of effecting, by all peaceful and loyal means, such a reform in the civil establishment of the Church of England and Ireland, as will relieve all persons from the legal obligation of contributing toward its support, by putting an end to the exactions of tithes, clerical dues, and church rates of every description, and make the maintenance of all religious offices and services wholly dependent upon voluntary contributions."

It is interesting to turn from these details of what is doing in the metropolis, to the notices of events in the parishes of England. Some of these, gleaned from our English periodicals, will be given in our next.

The *income of the principal Religious Societies* supported by voluntary contributions, for the year ending May 1832, has been as follows:—

British and Foreign Bible Society	l.81,700
Wesleyan Methodist Missionary Society	48,200
Church Missionary Society,	48,700
London Missionary Society	34,500
London Hibernian Society	9,800
Society for promoting Christianity among the Jews	11,000
Brit. and For. Seamen and Soldiers' Friend Society	5,000
Religious Tract Society	3,300
Irish Evangelical Society	3,000
Home Missionary Society	4,000
Naval and Military Bible Society	2,700
Prayer Book and Homily Society	2,700
British and Foreign School Society	2,500
Continental Society	1,900
Port of London Society	700
Christian Instruction Society	600
Ecclesiastical Knowledge Society	440
Sunday School Society	340
London Itinerant Society	390
Society for the Observance of the Lord's Day	240

The Society for the Propagation of the Gospel in Foreign Parts, the Society for Promoting Religious Knowledge among the Poor, the Baptist Missionary Society, and various other minor institutions, not making up their annual accounts in May, are not included in the above summary. If these were added, the gross amount contributed voluntarily in this country for the support of religious institutions for general purposes, would exceed 300,000*l.* annually.—*Nottingham Review.*—*N. Y. Atlas.*

Death of Charles Carroll.—We regret to announce the death of Charles Carroll, of Carrollton, in Maryland, the last of those celebrated men who affixed their signatures to the Declaration of American Independence, on the memorable 4th of July, 1776. The venerable patriot breathed his last at his house in Baltimore, on Wednesday last (Nov. 14.) at 4 o'clock in the morning, in the ninety-sixth year of his age.—*Albion.*

New-Orleans.—The Yellow Fever and the Cholera both prevail fearfully at this city. The interments for the 10 days ending November 4th were 1630! At no place in our country has the pestilence raged with such violence:—and perhaps none could be named so little prepared to meet the awful visitation.

Coincidence.—It is worthy of record that the day* was the anniversary of that on which Bishops White and Provoost sailed for England to obtain the Episcopate. This was 46 years ago, and in that period the Senior of our Church has presided at the consecration of twenty-five bishops. Though we see him "with his staff in his hand for very age," yet as it regards his intellectual powers, he seems "to run and not be weary, to walk and not faint."

Aub. Gosp. Messenger.

* The consecration of Bishops Hopkins, Smith, M'Ilvaine, and Doane.

Libraries in Greenland and Iceland.—The foundation of a library has been commenced in Greenland, to which presents have been made by the King of Denmark. The library of Reykiavek, in Iceland, contains 5,129 volumes, and that of Olgrod, 858.—*Bost. Recorder.*

Vegetable Curiosity.—We have seen an ear of wheat enclosed in a solid cake of ice, taken from the centre of an ice house, the grains of which had sprouted, and the young roots had extended themselves from half to an inch in length into the ice. The ice was packed down at midwinter by being pounded fine, and the ear must have been introduced at that time, for the ice became one solid cake, and was only broken as wanted for use. As ice is never above 32 degrees, will some physiologist inform us why this vegetation took place, as seeds are said not to vegetate unless in a temperature above the freezing point.—*Genesee Farmer.*

The subscriber, having resigned his charge as Principal of the Brooklyn Collegiate Institute for Young Ladies, purposes to remove to the city of New-York. On November 26, he will be prepared to receive, at his residence, 147 Bleecker-street, a select number of young ladies, to whose education he will give his sole and undivided attention. No assistants will be employed. The same extensive and liberal course of instruction will be adopted as has been pursued in the Brooklyn Institute, while under his charge; with which the public is already well acquainted. One or more Latin Classes will be formed. From the experience of the last ten years in superintending and giving instruction, in institutions containing more than *one hundred* young ladies, the subscriber flatters himself with the belief of satisfying all the reasonable expectations of such parents as may commit their daughters to his care. Pupils in Music in the above classes (to whom a preference will be given) may avail themselves of the benefit of Professor Iucho's instruction on the Piano, and in Singing. Terms of tuition, including the French, English, and Latin, \$30 a qr. in advance, or \$25 without the French. The Music and Italian—at the charges of the respective Professors.

Independent of the regular course of instruction, Classes will be received of such young ladies as may have discontinued their attendance at schools, for *Recitations* only, three times a week; at such hours and in such branches as may be determined upon by the Classes when formed.

J. Livingston Van Doren.

Brooklyn Collegiate Institute, Oct. 15, 1832.

ACKNOWLEDGMENTS.

BISHOP ONDERDONK SCHOLARSHIP.

1832.	Deposited at the Press to the credit of this Scholarship, upon the terms named in a previous column.	
Nov. 19.	A Lady, by Mr. H. Cotheal,	\$10 00
" "	A Friend to the promotion of Christian knowledge	5 00
	Heretofore deposited	10 00
	Present Amount of Fund	\$25 00

NEW-YORK PROT. EPISC. TRACT SOCIETY.

The Treasurer of the New-York Prot. Episc. Tract Society again gratefully acknowledges the receipt of the following sums, viz.

1832		
Nov. 22.	From Clement C. Moore, LL. D. to constitute himself a life member,	\$10 00
"	From Mr. Arnest Fink, to constitute himself a life member,	10 00
		\$20 00

Thomas Browning, *Treasurer*,
At the Press Buildings, 46 Lumber-street.

PRESS DEPOSITORY,
No. 46 Lumber-street.

Letters have been received at the N. Y. Prot. Episcopal Press, during the week ending November 22d, from the following persons, viz:—

Marshall & Brown—E. W. Turner—H. N. Fargo—David Du Bois, *with remit*—S. Warren—S. Hall & Sons—G. F. Robinson—Stimpson & Clapp—Samuel Coleman—Marshall & Brown.

Packages have been sent from the N. Y. Prot. Episcopal Press, during the week ending November 22d, to the following persons, viz:—

H. N. Fargo, Sherbourne, one parcel, via Seaman & Van Wyck, 84 Pearl-street, N. Y.—L. H. Young, New Haven, one parcel, per steamboat Superior.

FORMS OF PRAYER

For Thanksgiving Day, prescribed by the Bishop of this Diocese for use on the thirteenth day of December next, may be had at the Depository of the Press, 46 Lumber-street.

MR. GRIGG'S SERMON.

The Mighty Hand of God. A Sermon by the Rev. John Grigg, A. M., Rector of Trinity Church, Athens. For sale at the Press.

STANDARD PRAYER BOOK.

The Press have now on sale variously bound copies of the *new edition* of the Book of Common Prayer, lately adopted by the General Convention as the standard by which future editions are required to be corrected. It is of the *Royal Duodecimo* size, on fine paper, of a large and clear type, and with an unusually wide margin.

Nov. 15.

WELLER TRACTS.

For sale by the Press only.

No. 1. Jones' Essay on the Church, by the Rev. W. Jones, of Nayland, 48 pp. \$1 25 per doz.
No. 2. King on the Inventions of Men in the worship of God, 96 pp. \$2 per doz.
No. 3. Barrow's Doctrine of the Sacraments, 28 pp. 75 cts. per doz.
No. 4. Taylor on the question, "Why are you a Churchman?" 32 pp. \$1 per doz.
No. 5. Waterland on Regeneration and Justification, 80 pp \$1 75 per doz.
No. 6. Law's Two Letters to Bishop Hoadly of Bangor 92 pp. \$2 per doz.
No. 7. Leslie on the Qualifications to administer the Sacraments, and on Deism, \$2 25 per doz.
No. 8. Law's Third Letter to Bishop Hoadly, 132 pp. \$2,2 per doz.

McELLEN TRACTS.

The N. Y. Prot. Epis. Press have constantly on sale the whole of those very interesting narratives, viz:—

The McEllen Family: a History in four letters from a Missionary. Price 4 cents.

Memory's Tribute; or Things profitable for reflection, First Series, *Baptism*, price 4 cents; Second Series, *Family in Eternity*, price 5 cents.

The Meeting of the Travellers—half bound—25 cts.

The whole of the above bound together, forming a neat volume. Price 37½ cents.

THE CHURCH IN PERSECUTION.

By Dr. Sparke.

Heroic souls! who never did forsake
Your mother Church in griefs, but durst partake
Her bleeding innocence!—by this *you know
That solid joys from well-borne sorrows flow.
Prosperity deludes;—'t is suffering crowns
The patient soul, which short-lived pleasure drowns.
At lowest, then, cheer up, dejected clay!
The longest night ends in a wish'd for day.

Deign, best of mothers! from your meanest son
To accept these *fruits* of dear affection,
Rather, these *leaves* till he can render more,
When gratitude's proportion'd with the store.
Where could he so deservedly bestow,
Had he ought worth a present, as to throw
Himself and labors at *thy* feet—whose breast
Hath nursed us with celestial food and rest?
And yet some peevish brats disloyal prove,
Slighting maternal and all filial love.

* * * * * * *

Too many of such vipers force complaint,
And in the *better* make Thee MILITANT!
Indeed thus art thou to the King of kings
A faithful spouse, by His traced sufferings
Who tortures did, e'en from his own, endure,
And, what 's more strange, for his tormenter's cure!
So that but like their Lord his servants are,
Who in his pierced head and members share,
All waiting on thee in red liveries here,
That they may, one day, in white robes appear,
And thus our life, like thine 's a double war,
Sometimes a corporal, still a ghostly jar.

* * * * * * *

Yet grant your emblem were a waning moon,
And that eclipsed too, a while, yet soon
Shalt thou be clothed with the glorious sun,
And be as bright as here thou seemest dun,—
Crown'd with the sparkling jewels of the sky,
Thy footstool then all mutability.

* * * * * * *

Thine institutes are pearls so highly rare,
That east and west hath none that may compare;
Which some, misconstruing, fasten'd overhard;
The chain, by rupture of the string, was marr'd
And, while blind zeal swept rich ones out of door,
I re-collected them from off the floor,
Wiped and new strung them. Readers, be not those,
That gems, for want of valuation, lose;
For the grand jeweller, at his return,
Will such as know to prize them most adorn.

* * * * * * *

Our Church a garden was, for stately bowers,
Fountains and walks, delicious fruits and flowers,
As might a second paradise been styled,
But, rooters breaking in, all soon was spoil'd;
Yea, ah! those worst of foxes, schism and hate,
Pluck'd off the grapes and laid her desolate!
Till the vine-dresser, God, again did rear,
And made the branches more for bleeding bear.

* Ere this—by this time.

THEOLOGICAL EDUCATION.

QUALIFICATIONS OF BENEFICIARIES.

[From remarks by Professor Huddrich, at a late meeting of an Education Society in New Hampshire.]

In the first place, they should be men of consistent and uniform piety. It is not enough that hope be entertained of them as Christians. This may consist with inequalities and peculiarities of temperament unbecoming him who ministers at the altar. There should be in a candidate for this charity, evidence, not only that religion sometimes melts, or elevates, or impels the heart, but that it lives in it by a steady, and controlling, and happy influence, as an essential and principal element of its being,—a fountain of life. It will be manifested by habitual sobriety of deportment, habitual secret devotion, the study of the Scriptures, zeal for good works, and a permanent interest in whatever respects the honor of Christ, or the spiritual welfare of men.

The next indispensable qualification is talent. It is not always easy to distinguish between minds in the early stages of education. Their characteristic features are, of course, not yet prominent. They are like the leaves of the rose, while yet folded up in the bud. Still, where mind exists, there are generally indications of it, before the age at which application is made for our assistance. There are marks of something more than mere susceptibility of impression—power of retention—of accumulating ideas. There may be discovered signs of ingenuity, of versatility, of invention, of command over the materials of thought—a principle of curiosity—discrimination—comprehension—influence over other minds—the power, in short, of thinking and of acting.

Another requisite scarcely less important is good sense. In whatever manner it be accounted for, the fact has escaped the observation of none. that talent of a high order is not always associated with good sense—a sense of proprieeties—a quick discernment of what is becoming, befitting occasions and circumstances. The subject of this defect may have genius, but he lacks wisdom; he may be strong, but he is blind; he may be able to shake the pillars of the temple of Dagon, but he may pull down the house upon his own head. He is not inefficient; but never does things just as they should be done. His means, or his seasons, are ill chosen. And the chief misfortune is, that the faults of such a man are always charged to his religion. Men may want common sense in civil life, and the constitution of the country not be reproached; but they cannot habitually act unwisely and imprudently in the Christian ministry, without bringing dishonor upon the Gospel. A minister of glaring and offensive eccentricities, which betray, as they generally do, a deficiency in common sense, will rarely be useful. At any rate, the fewer such men we educate the happier will it be for the cause.

If in any scene of life, the world have a right to look for men of judgment, of consistency, of faultless propriety of life and manners, it is in the Christian ministry; where, if on earth, the harmonious blending of the amiable and excellent traits of character which religion inculcates, should be exemplified.

We do not expect that our beneficiaries, taken as they are, from every sphere of life, and often without early advantages of any kind, will be nicely versed in the rules of fashionable good breeding. We do not desire that they should be. But we may reasonably, in all cases, insist on some just perception of what becomes their place or character; some ideas of the decencies and proprieties of social life; some discrimination of means, and modes, and opportunities of doing good. To become like Paul, all things to all men, yet so as to gain some, without losing others, requires a practical wisdom, not necessarily implied in mere goodness of heart, and strength of intellect.

Another requisite of great consequence is fixedness of purpose. There is scarcely a more fatal defect in the pastoral character than a disposition to change. It is the bane of many in the sacred office, as it is of multitudes in other departments of life, that, although they devise good enough, and lay their plans not without skill, they want patience and perseverance in the execution. On the other hand, the men who ultimately succeed and establish a character in the ministry, are the men who steadily pursue to an issue every train of measures they adopt. Under their direction, the tendency of things is upward; time but confirms their resolution; difficulties develope their resources; opposition accelerates their progress. This trait of character is discovered early. It appears in the boy. It may be strengthened by virtuous principle, but it belongs to the constitution, and will rarely be produced in the Christian, where it has not been observed in the man. The young man, who is variable, vacillating, given to change of occupation, of place, of purpose for life, should receive no patronage from this Society.

Such will generally be unsettled and uneasy every where. There is always some better academy, some better college, than they have yet tried; there may be, also, by and by, some better profession than the ministry, or some better doctrine than they have been taught. Thus the money expended on them is sometimes thrown away, because they never reach the station for which they are intended; and little better than thrown away when they do reach it.—*Bost. Rec.*

DEVOTIONAL.

THE CHRISTIAN LIFE.

How dark and intricate is the Christian's character—except to the Christian! How many scenes they pass through; how many privations they undergo; how many spiritual martyrdoms they endure, are known to none but themselves, or by analogy to their brethren. There are seasons of deep trial; hours of mental mourning—days of sorrow arising perhaps out of constitutional infirmity: or from external causes; or it may be from the conduct of those on whom they depend, or to whom they look up with confidence, which nothing but the Christian's hope could enable them to tolerate. But it is not to *tolerate* them, they live. Receiving them from the hand of a Father whose ways they *know* to be ways of love, however concealed the causes may be behind clouds of darkness, still they have learned—they are daily learning to take them as additional proofs of his loving kindness, and to *rejoice* in their tribulations. "Whom the Lord loveth he chasteneth;" but he does not chasten all in the same way. Different forms of disposition, of character, or of habit, from whatsoever causes they may arise, require modifications of treatment just as much as the varieties of constitution in the body require different remedies. One *must* lose a friend whom he loves more than Christ, ere he will learn to give his *whole* heart to God; a warning sickness will suffice to make another tremble and lay his soul prostrate before the Lord. Admonitions from the Lord, sent by the hand of casual friends, will be received with neglect, until the friend of the heart strikes the blow—then the soul yields at once. Impatience must be checked by the long delay of the desired object to calm the spirit of some. Another will receive the wish of his heart and suffer in the very use of it. The heart of doubt and fear that would perish under the use of severer measures, will flourish through the forbearance and unceasing love of God; and the unbending obstinate will find in the wisdom and power of God an adversary, whom to resist is folly. But each should experience from his brother in Christ that charity which his own heart tells him he requires; and while no earthly feeling of affection or of kindness should ever blind him to the faults of his friend, or close his mouth in the hour of need, yet he should remember that were he placed in similar circumstances he might act in a similar way. This will have a two-fold tendency. It will lead the heart to a throne of grace for our fellows;—it will humble our own hearts before God. But caution is needful in all our ways; a caution which, however many conceive they possess, yet the very belief of the possession proves they have it not. It is *not* the caution which experience of the world gives. Such is too earthly for spiritual intercourse and practice. It is *not* the caution of superior wisdom or learning. "Let not the wise man glory in his wisdom." It is *not* the caution of fear. Love is the Christian's motto, and perfect love casteth out fear. It *is* the caution of humility! and

"*That 's so frail, so delicate a thing,*
'T is gone if it but look upon itself,
And he who ventures to esteem it his,
Proves by that single thought he has it not."

Such will make the Christian tremble for himself, and be strong in the Lord. It will make him bold in the cause of God when he knows he has God beside him. It will give him wisdom when others are fools; it will give him the experience of age when others are but as children, *Psalm* cxix. 99; it will give him courage when others are cowards; submissive to the dust when his God tells him to be so; unflinching as steel when the God of his love is concerned; he is a faithful warrior of Jesus Christ. One word more. Ere we deal with our brother in Christ as circumstances seem to direct us, we should well consider our own hearts. The want of personal knowledge of ourselves frequently compels us to misjudge our brother. The heart and its feelings, either of sorrow or of joy, are known only to God; and we can but judge of its operations correctly, just in proportion as we are acquainted with our own hearts, and can justly estimate the extent of our own experience. We should therefore be *cautious* in our dealings. The very moment which would seem to justify a reproof of our brother, may, for aught we can tell, be the very moment of deepest anguish and sorrow to him. His heart may be breaking for neglect or transgression of God's law, while our shortsightedness may lead us to conceive that his cheerfulness of manner betrayed a hardness of heart: and although he may have wept and fasted, and prayed in private with his God, we should remember also, that he may have "washed his face and anointed his head," that he should not appear unto men to fast. How aggravating is the reproof, even of a friend, at such a time!

"Too often smitten to resist the shock,
One stroke too much will cleave the solid rock;
And hearts surcharged with bitterness before,
Need but a drop to make the cup run o'er."

And how unsuitable is too much hilarity at times to the Christian's feelings. What is the real servant of Christ? A warrior! The bravest warrior is ever foremost in the fight; and can it be supposed that in his *daily* contest he will not get many a wound; receive many a fall; and however his *gradual* advance to the attainment of his conquest through Christ Jesus may animate and cheer his heart, yet is too much hilarity consistent with his state? Surely not. Perhaps in the very moment of gaiety he may receive a wound (and who has not) which nothing but hours of prayer and earnest supplication will heal; and *even then*, it may be long ere the great Physician will apply his heavenly balm, lest forgetting too soon again, we should fall into the same snare. Three things are to be considered; and every Christian well acquainted with his own heart will fully consider them. He will have too often suffered himself to expose others willingly to the same dangers—he will have felt too often *the misery* of endurance, to which his Christian character calls him in silence to submit, when the strengthless friend, or perhaps unconscious brother in Christ, is fruitlessly endeavoring to tune his heart with strings which are long since broken by inward sorrow and distress—to run the same risk again. Oh no! He has felt when others knew it not, and when the deepest sorrow was concealed behind the brightest countenance.

(*Dublin*) *Christian Examiner.*

Bear with all men, even as the Lord with thee.—*Ignatius.*

It is a bad sign, when the soul can strain out a gnat, and swallow a camel. On the contrary, it is a good sign when she starts at little offences. One of our poets expresses this state well, in 'justice to herself severe.' David's heart smote him, when he had only cut off a piece of Saul's robe; he felt that a stronger impulse might have made him a manslayer.

FORETASTES OF HEAVEN.

The *all sufficiency of the great* God *to form and to supply every creature with all it can want or desire*, is another perfection of the divine nature, which is better known in heaven than ever it was known here on earth, and affords another scene of astonishment and delight; and there may be some advance toward this pleasure found among saints below,—some first-fruits of this heavenly felicity and joy in the all sufficiency of God.

My whole self, body and mind, is from God, and from him alone. All my limbs and powers of flesh and spirit, were derived from him, and borrowed their first existence from their original pattern in his fruitful mind. All that I have of life or comfort, of breath or being, with all my blessings round about me, is owing to his boundless and eternal fulness, and all my long reaching hopes and endless expectations that stretch far into futurity, and an eternal world, are growing out of this same all-sufficient fulness.

But what do I think or speak of, so little a trifle as I am? Stretch thy thoughts, O my soul, through the lengths, and breadths, and depths of his creation. O what an inconceivable fulness of being, glory, and excellency, is found in God, the universal parent and spring of all! What an inexhaustible ocean of being and life, of perfection and blessedness must our God be, who supplies all the infinite armies of his creatures in all his known and unknown dominions, with life and motion, with breath and activity, with food and support, with satisfaction and delight!

Confess, O my soul, thy nothingness in his presence, and with astonishing pleasure and worship adore his fulness: He is thy everlasting all. Be thy dependence ever fixed upon him; thou canst not, thou shalt not live a moment without him, without this habitual dependence, and a frequent delightful acknowledgment of it. Such a devout frame as this is heaven, and such scenes now and then passing through the soul are glimpses of the heavenly blessedness.—Watts' *World to Come.*

PRACTICAL.

SPIRITUAL OBEDIENCE.

I will run the way of thy commandments.

The way of God's commandments is not the road of a polluted world, not the crooked ways of his own heart, but the high way, the royal way, the straight way of the kingdom, and that in the notion of subjection and obedience, *the way of thy commandments.* This man naturally struggles against, and repines at. To be limited and bounded by a law is a restraint; and vain man could possibly find in his heart to do many of the same things that are commanded, but he would not be tied,—would have his liberty, and do it of his own choice. This is *enmity of the carnal mind* against God, as the apostle expresses it: *it is not subject to the law of* God, *neither can it be;* it breaks these bonds, and casts away the cords of his authority. This is sin, the transgression of the law; and this made the first sin so great, though in a matter one would think small, the eating of the fruit of a tree: it was rebellion against the majesty of God, casting off his law and authority, and aspiring to an imagined self-deity. And this is still the treasonable pride, or independency, and wickedness of our nature, rising up against God who formed us of nothing.

And this is the power and substance of religion,—the new impress of God upon the heart,—obedience and resignment to him. To be given up to him as entirely his, to be moulded and ordered as he wills, to be subject to his laws and appointments in every thing, to have every action, and every word, under a rule and a law, and the penalty to be so high—eternal death;—all this, to a carnal and haughty mind is hard. Not only every action and every word, but even every thought too, must be subject: the soul is not so much even as thought-free. *Every thought is brought into captivity*, as the apostle speaks; and so the licentious mind accounts it. Not only the affections and desires, but the very reasonings and imaginations, are brought under this law.

Now to yield this as reasonable and due to God, to own his sovereignty, and to acknowledge the law to be *holy, just,* and *good;* to approve, yea, to love it, even when it most contradicts and controls our own corrupt will and the love of sin in our flesh; this is true spiritual obedience—to study and inquire after the will of God in all our ways,—what will please him, and having found it, to follow that which is here called the *way of his commandments;* to make this our way, and our business in the world, and all other things but accessaries and by works, even those lawful things that may be taken in and used as helps in our way: as the disciples, passing through the corn, plucked the ears, and did eat in passing, as a by-work, but their business was to follow their Master. And whatsoever would hinder us in this way must be watched and guarded against. To effect this, we must either remove and thrust it aside, or if we cannot do that, yet we must go over it, and trample it under foot, were it the thing or the person that is dearest to us in the world. Till the heart be brought to this state and purpose, it is either wholly void of, or very low and weak in the truth of religion.

One act of charity, meekness, or humility, speaks more than a day's discourse. All the means we use in religion are intended for a further end, which, if they attain not, they are nothing. This end is to mortify and purify the heart,—to mould it in the way of God's commandments in the whole track of our lives; in our private converse with one another, and our retired secret converse with ourselves, to have God still before us, and his law our rule in all that we do, that he may be our meditation day and night, and that his law may be our *counsellor*, as the psalm hath it; to regulate all our designs and the works of our calling by it; to walk *soberly and godly and righteously in this present world;* to curb and cross our own wills where they cross God's; to deny ourselves our own humor and pride, our passions and pleasures,—to have all these subdued, and brought under by the power of love within; this, and nothing below this, is the end of religion. Alas! amongst multitudes who are called Christians, some there may be who speak and appear like it, yet how few are there who make this their business, and aspire to this, *the way of* God's *commandments.—Archbishop Leighton.*

SOCIAL DUTIES.

FAMILY WORSHIP.

The duty of family worship is obligatory in the first place as an *acknowledgment* of the supremacy of Jehovah. Religion is nothing else than a cordial and practical recognition of the various claims of God upon our veneration, love, and obedience. As the means of eliciting and exemplifying these habits of feeling and conduct, it is required to spread over the whole range of the character, and to diffuse its influence over every relation and condition in life. In order to produce its legitimate effect, it must be the basis of every social arrangement; the cement of every conventional union; the crown of every subordinate form of earthly government. In every association of human beings, whether public or private, in every department of the economy of life, there is some specific mode, in which the authority of this all-pervading principle must be distinctly recognised and displayed. And as the domestic union, the family compact is the most intimate and endearing of all others; as it is that which extends the most widely, acts the most constantly, and exerts the most powerful influence over the character and conduct of its members, it follows that in none is the unequivocal maintenance, and the prominent exhibition of the worship of Jehovah more imperatively demanded than in this. It is here, within the retirement of this sacred enclosure, that the character has the fullest and most unfettered opportunities of being developed; that the secret springs of action are brought to light; that the governing principles of the conduct are imbodied, and that the law inscribed upon the heart is reflected in characters, which he that runs may read. And if in this sanctuary of all that is authoritative and influential in him who presides over its arrangements—if in this refuge from the compromising formalities and the distracting turmoils of life there be no altar erected in acknowledgment of the God and Father of our Lord Jesus Christ—no perusal of his word—no reasonable service of prayer and thanksgiving, in which every member of the family may take a cordial and intelligent share, in which the head of the assembled circle may be led to feel and to confess that he is amenable to a higher authority for the exercise of the temporary power with which he is invested, the servant may be reminded, that there is a Master above, to whom he is supremely accountable for the discharge of the duties incumbent upon him, and the child may be taught that there is a Father in heaven, who looks down upon his faithful and obedient children with more than parental kindness; if such be the total absence of all ostensible recognition of a superior Being, within what ought to be the shrine of His most deepfelt presence, the fearful presumption is, that the flame of devotional affection is entirely extinct in the heart.

It is an exercise, in which every thing is calculated to enlighten the understanding—to engage the affections, and to impress the heart. It is a standard lifted up for God, inscribed with characters which invite all to respect and honor him. It is a testimony borne in the most influential quarter to the paramount claims and the transcendent excellency of religion. It exhibits it in its genuine character and dignity, as entitled to the first and last thoughts of the day, as ushering in the occupations of the morning, and as sealing up the thoughts and feelings at the evening's close, with the impress of devotional homage. It commands the attendance of those, who might otherwise find no time for a due regard to the things of eternity; it brings the word of God before those, who might otherwise be utterly ignorant of it; it compels the most thoughtless, for a time, to reflect; the most frivolous for awhile to be grave. It brings those to prostrate themselves before the throne of grace, who else might never bend their knees. It obliges those who might never pray for themselves, to listen to the supplications and intercessions of others in their behalf. It thus acts like coals of fire heaped upon their head, softening them into penitence and love, elevating them to faith and holiness. The young it teaches from the earliest age to recognise the God of their parents, to honor his name, to revere his word, to lisp his praise, and indissolubly to connect his service with every tender association of home and of kindred, of a father's blessing, and of a mother's prayers. It is calculated to humble and to bring down the highest members of the household, when they are brought to confess in common with the meanest, that they are poor and miserable sinners; to elevate and dignify the feelings of the lowest, when they perceive that they are allowed to kneel around the same throne, and to address themselves to the same mercy seat. And correspondent with the spiritual privileges and advantages thus connected with domestic worship, have frequently been the blessings which have actually issued from it. Many there are, who can trace their first religious impressions to this service, who have continued through life to shine with the benignant light of that flame, which was first kindled at the family altar, and which will burn with increasing brightness until it be lost in the splendors of everlasting day.—Davies *on the Ordinances of Religion.*

BISHOP KEN'S DOXOLOGY.

Bishop Ken's well-known doxology, "*Praise* God *from whom all blessings flow,*" &c., is a masterpiece at once of amplification and compression—amplification on the burden, "Praise God," repeated in each line; compression by exhibiting God as the object of praise in every view in which we can imagine praise due to him; praise for all *his* blessings, yea, for *all* blessings, none coming from any other source; praise by every creature, specifically invoked, "here below," and in "heaven above;" praise to him in each of the characters wherein he has revealed himself in his word—"Father, Son, and Holy Ghost." Yet this comprehensive verse is sufficiently simple, that by it, "out of the mouths of babes and sucklings praise might be perfected;" and it appears so easy, that one is tempted to think hundreds of the sort might be made without trouble. The reader has only to try, and he will be quickly undeceived, though the longer he tries, the more difficult he will find the task to be.

Montgomery.

A man may be a deep metaphysician, and a very shallow Christian; if he aim at any thing more by his researches than the refutation of error, he is in great danger of doing more harm than good, both to himself and others.

Publications for sale at the Depository of
THE NEW-YORK
PROTESTANT EPISCOPAL PRESS.

BIBLES.

D'Oyly & Mant's Family Bible; bound to order; in two, three, or four volumes.

Other editions in 4to, without notes.

Duodecimo, in good sheep, lettered, at 85 cents, and a variety of *smaller sizes*, in *fine bindings*.

TESTAMENTS.

The New Testament,—18mo size,—in muslin—at 15 cents.

PRAYER BOOKS.

For the desk and pew—Quarto, Octavo, 12mo and 18mo—variously bound; and at corresponding prices: from $10 to 25 cents each.

A very neat and legible pocket edition, is now published by the Press; and will be supplied at wholesale and retail.

LIFE OF BISHOP HEBER.

This work was published by the Press,—and consists of *two volumes* 8vo—Containing *Selections from his Correspondence, Unpublished Poems, and Private Papers*, together with a Journal of his *Tour* in Norway, Sweden, Russia, Hungary, and Germany, and a History of the Cossacks, 2 vols. 8vo., with a likeness. Price $3 00 at wholesale.

THE COMMUNICANT'S COMPANION.

A purely devotional manual, of a size convenient for the pocket, (72 pp. 32mo,) intended as a guide and help to the Communicant's devotions on the days of the administration of the Lord's Supper. The Press have published the only American Edition of this work, and have adapted it to the use of American Episcopalians.

ESSAYS ON ST. PAUL.

Essays on some of the Difficulties of the Writings of St. Paul, and in other parts of the New Testament; By Richard Whately, D. D.—Price, in full muslin, 75 cents—in half calf binding, 88 cents.

SUMNER ON ST. MATTHEW.

The first volume of a series of familiar Lectures on the Gospels; by the present Bishop of Chester, the Rev. J. B. Sumner, author of 'Apostolical Preaching Considered;' containing lectures, or rather brief explanatory and practical remarks upon the Gospels of St. Matthew and St. Mark. The work of Bishop Sumner is remarkable for its extreme simplicity of style, and the happy practical and devotional tone of its contents—Price, in boards, 88 cents—half bound in calf, $1 13—in calf, $1 50—in sheep, $1.

SUMNER ON ST. LUKE.

A Practical Exposition of the Gospel of St. Luke, in the form of Lectures, intended to assist the practice of domestic instruction and devotion. By John Bird Sumner, D.D. Price, in boards, 75 cents—half bound in calf, $1 13—in calf, $1 50.

WORKS ON EPISCOPACY.

The republication, not long since, of the well known 'Letters on Church Government,' by Dr. Miller, occasioned the renewal by the Press of the nearly exhausted edition of Dr. Bowden's work, originally written with reference to that of Dr. Miller. To this were added, an Essay, exhibiting succinctly the Scripture proofs of the divine origin of the three orders of the Ministry; Dr. Cooke's Essay on the Invalidity of Presbyterian Ordination; and an Essay in reply to Dr. Miller's preface to the new edition of his work.

These works are comprised in 2 duodecimo volumes, of 783 pages.—Price, at wholesale, $1 25.

WORKS OF BISHOP RAVENSCROFT.

The works of Bishop Ravenscroft, *containing* his *Sermons, Charges, and Controversial Tracts*, to which is prefixed, an interesting Memoir of his Life, &c.

They were published by the Bible, Prayer Book, and Missionary Society of North Carolina, for the benefit of the institution. *Price*—In sheep $5 50—Boards $5—Black calf $6 00.

A number of copies are still on hand at the Press.

DEVOTIONAL SONNETS.

This reprint from a late London work, contains 168 Sonnets, of a high devotional cast—each taking as its theme some prominent texts in the Gospels of St. Matthew and St. Mark. It is printed very neatly, on fine paper, and handsomely bound—Price, in muslin, 44 cents—Silk, gilt edges, $1—Calf, gilt edges, at wholesale, $1 25.

WORKS COMPOSING

THE PARISH LIBRARY,

PUBLISHED BY THE

NEW-YORK PROTESTANT EPISCOPAL PRESS.

*** The *Price* of the Series, as far as issued, is $7 50. The following works already issued by the Press, will in future be for sale either in *sets* or *singly*, as portions of "The Parish and Religious Family Library," in which the Standard Works are now merged.

Vol. I. (Standard Works.) Leslie on Deism; and West on the Resurrection. With Prefaces, Memoirs of the respective authors, Notes and Indexes, by the Rev. W. R. Whittingham, A. M.

Vol. II. (Standard Works.) Apostolical Preaching Considered. By Bishop J. B. Sumner; author of "A Help to Family Instruction, &c." (Vol. VII. of this Series.) With Preface, Notes, and Index, by the same.

Vol. III. (Standard Works.) Bishop Jewell's Apology for the Church of England. With Preface, Memoir, Notes, and Index, by the same.

Vol. IV. (Standard Works—in a course of preparation.)

Vol. V. (Standard Works.) Letters on Infidelity, by Bishops Gibson and Horne, (including Bishop Horne's reply to Adam Smith.) With Preface, Memoirs, Notes, &c., by the same.

Vol. VI. (Standard Works—not yet published.)

Vol. VII. A Practical Exposition of the Gospels of St. Matthew and St. Mark, designed as a help to Family Instruction and Devotion. By Bishop J. B. Sumner, author of "Apostolical Preaching Considered."

Vol. VIII. (Works on Episcopacy.) Bowden's Letters to the Rev. Dr. Miller;—With a Preface by Bishop B. T. Onderdonk, of New-York.

Vol. IX. (Works on Episcopacy.) Continuation of Bowden's Letters.—Cooke's Essay on the Invalidity of Presbyterian Ordination. And an Essay entitled "Episcopacy tested by Scripture." By Bishop H. U. Onderdonk, of Pennsylvania.

Vol. X. The Protestant Kempis; or Piety without Asceticism; containing extracts from the works of Scougal, Charles How, and Cudworth.—With Notes, by Bishop Jebb, of Limerick, Ireland.

Vol. XI. The Lives of Dr John Donne, Sir Henry Wotton, Mr Richard Hooker, Mr. George Herbert and Dr. Robert Sanderson. By Isaac Walton. With a Life of the Author, by Thomas Zouch, M. A.; and Notes, selected from those of Dr. Zouch.

Vol. XII. A Practical Exposition of the Gospel of St. Luke, &c. [Being the second part of Vol. VII.]

The Press propose to add to the *ten Volumes* of the series bearing this title, which are *already issued*, standard and modern works in divinity and religious biography; *as rapidly as the patronage extended to the undertaking will warrant.* The volumes are uniform as to size; being like the present in *duodecimo;* average number of pages in each, 300—price per volume where the series is taken, 75 cents; with a deduction of 10 per cent. to booksellers. The chasms in the series will be filled without avoidable delay; special arrangements having been made by the Rev. Mr. Whittingham for that purpose.

Standard Episcopal Works, and American and Foreign Episcopal Periodicals, supplied to the Patrons of the Press.

*** For a list of Tracts, see the inner page of this paper.

THE CHURCHMAN,

Edited by the Rev. John V. Van Ingen.

Is published weekly, on Saturday, by the New-York Protestant Episcopal Press, at their Buildings, No. 46 Lumber-street.

It will be particularly devoted to the interests, in every department, of the Protestant Episcopal Church; and to this end will maintain and set forth, and when necessary, defend those principles and that policy, which had the well-known warm and decided sanction and approbation of the late venerated and beloved Bishop Hobart; and in the application of which, he so faithfully and successfully labored in behalf of that cause to which "The Churchman" will be devoted, "Evangelical truth, and apostolic order."

ALL COMMUNICATIONS to be addressed to the Editor, No. 46 Lumber-street.

Terms *Two Dollars and Fifty Cents* per annum, payable in advance. No subscription received for less than a year. 10 per cent discount on moneys paid over by agents.

LIST OF AGENTS

From whom the publications of the New-York Protestant Episcopal Press may be obtained as above, and by whom subscriptions for the Churchman will be received—Those marked with an asterisk [*] are agents for the Churchman only.

Maine—*Portland*, Samuel Colman.

New-Hampshire—*Portsmouth*, J. F. Shores

Massachusetts—*Boston*, Stimpson & Clapp, 72 Washington-Street.

Connecticut—*Hartford*, H. & F. J. Huntington. *New-Haven*, Sidney Babcock. *Norwich*, S. L. Hyde, 2 doors west of Christ Church.

Rhode Island—*Providence*, Thomas B. Lippitt, 12 Westminster-Street.

New-York—*Newburgh*, Edmund Sanxay.—*Poughkeepsie* ——— ——— —*Hudson*, Cyrus Curtis.—*Granville*, Mr. Graves.—*Albany*, O. Steele, 433 or 437 South Market-Street *J. Chrystie, Lydius-street. *Troy*, ——— Clark. *E. Platt. —*Utica*, H. & E. Phinney.—*Syracuse*, Rev. Palmer Dyer. L. H. Redfield. -*Auburn*, Harvey Hinman.—*Canandaigua*, Morse & Harvey. *Oswego*, Erie Poor.—*Rochester*, C. C. Lathrop.—*Batavia*, Sherman Parker & Co.—*Buffalo*, O. G. Steele & Co.—*Ogdensburgh*, Lucian J. Bisbee.—*Plattsburgh*. J. Bailey.—*Ramapo*, *Silas Sprague.—*Waterford*, H. Vibbard, *Schenectady*, C. G. Palmer.

New-Jersey—*Newtown*, *Rev. Clarkson Dunn.—*Perth Amboy*, *Rev. James Chapman.

Pennsylvania—*Philadelphia*, William Stavely,—Latimer & Co., 99 South Second-Street.—*Pittsburgh*, Hogan & Co.

Maryland—*Baltimore*, George Carr Grundy, 21 Second Street *Annapolis*, John Thompson.

District of Columbia—*Washington City*, Mr. ——— Turner, of firm of Coale & Co. Penn. Av.—*Alexandria*, Wm. Morison.

Virginia—*Norfolk*, George Rowland.—*Richmond*, R. J. Smith.

North Carolina—*Wilmington*, Agent of the Missionary, Bible and Prayer Book, and Tract Society,—Rev. J. D. Cairns, *Newbern*, Salmon Hall.—*Raleigh*, Turner & Hughes.

South Carolina—*Charleston*, S. Babcock & Co.

Ohio—*Columbus*, I. N. Whiting.—*Cincinnati*, Rev Samuel Johnston.

Louisiana—*New-Orleans*, G. W. Clark.

Kentucky—*Lexington*, Thomas Smith.

Tennessee—*Nashville*, Rev. George Weller

B. Curtis Brown, *Print.*